

REFORMED CHURCH MESSENGER



DR. HOWARD RUFUS OMWAKE

Dean of Franklin and Marshall College, Lancaster, Pa., since 1919, who will enter upon the Presidency of Catawba College, Salisbury, N. C., in October

Soldiers

There are other kinds of soldiers
Than those who face the foe
Armed with guns and ammunition,
Though they are not lauded so;

Fighting just as deadly battles
Though you hear no shrieking din,
Fought by souls, world weary, struggling
Now to overpower sin . . .

There's another kind of warfare
Where a gun is never fired,
It is fought against the foe, Disease,
By bodies sick and tired.

There are battles waged in eastern climes
'Gainst Ignorance and Fear,
By eager, humble, God-called folk
With Christian message clear.

And there are ranks enlisted
'Gainst that evil demon War,
Who shatters homes and hearts and souls,
Drenching fields with human gore.

There are soldiers all around us,
We meet them every day,
Who are needing reinforcements
To keep battling through the fray.

So gird yourself with Brotherhood,
And help your fellowmen—
Your ammunition, Love and Truth;
And your weapons, Tongue and Pen!

Grace H. Poffenberger.

In God's Acre

They are asleep;
They shall not see
The blossoms on
Yon flow'ring tree;
They shall not hear
The call of Spring,
Or feel life in
A living thing;
Tho they look not
Above their sod,—
They see beyond—
They see their God.

Margaret B. Isele.



A BEAUTIFUL VIEW FROM THE CRADLE OF OUR BELOVED REFORMED CHURCH

PHILADELPHIA, SEPTEMBER 3, 1931

ONE BOOK A WEEK

PSYCHOLOGY AND THEOLOGY

I think that many of my readers will remember a very unique and stimulating book which appeared somewhat over a year ago: "Theism and the Modern Mood," by Walter Marshall Horton. The book attracted a great deal of attention and had a wide reading. Now, Harper & Brothers give us another book from Professor Horton: "A Psychological Approach to Theology." (I hope no layman will be frightened away by that imposing title, for, although it deals with big problems it is brilliantly written, deals with subjects about which everyone is talking today and is as practical as any treatise on science one might buy). It is a very personal book, for after the first few chapters, dealing with the specific subject, the book becomes an exposition of the author's own creed and the reasons for the faith which he holds—and he holds a great deal of faith for a man who knows so much psychology. It is not fashionable now among the psychologists to believe anything. Prof. Horton is interesting and helpful for the very reason that he proves that a sane and sensible psychology re-enforces religion instead of emasculating it, as does much of the behaviouristic nonsense that passes for psychology.

The interesting Introduction is devoted to this very subject and shows us how psychology should join hands with religion in the supreme end of both, namely, the development of personality. He admits that just at present this is not an easy task, for they have been drawing apart with a great deal of mutual contempt, but Prof. Horton points out the way of reconciliation and the method of co-operative effort in developing human personality.

Part I of the book is devoted to the subject of "Religion and Personal Development" and is a very thorough study of

both the perversities and possibilities of human nature, and the part religion should play in curing the perversities and achieving the possibilities. Prof. Horton does realize that sin still exists and that it is a real thing in spite of the modern tendency to gloss it over. Here his true psychology comes to his aid, for no one who really knows the human heart and mind can take all this talk about the natural goodness of the average man seriously. He is full of sin and needs help out of it. Dr. Horton devotes some very suggestive pages to this cure of sin. In Part III he goes on to show the specific task Christianity has to perform in personal development. We have discussion of the Christian Ideal of Life; The Christian Way of Salvation; The Christian Attitude Toward the Universe, closing with three extremely helpful chapters on what Jesus actually accomplished for mankind, the Jesus of History and the Living Christ, and "Jesus, Christianity and the Religion of the Future." It is interesting to read what Prof. Horton has to say about the religion of the future. In recent years many, from President Eliot down to Prof. Joad and Prof. Schurman, have been telling us what it will be. Prof. Horton prophesies with some detail. His picture will not satisfy all of us. To many he will seem to be taking away from Christianity its distinctive and central contribution in an endeavor to welcome with open arms all other religions and creeds into its arms. "What we (and all humanity) want is a religion capable of gathering up all sorts and condition of men, of every race and clime, and giving them supreme satisfaction through participation in a common human task, great and wonderful enough to summon out their greatest potentialities." But Prof. Horton, as we read on, does not seem to hold, after all, that rather too broad and visionary hope that all the religions of the world will come together in one

universal faith, each bringing its contribution to the general whole. The difficulty of that fulfillment is that it is not only what each religion must bring to meet the common demands, but which each must drop, and it is self-evident that the one thing Hinduism, Judaism and Mohamedanism would ask Christianity to drop would be the very core of its Gospel, namely, the redemptive act of Christ. Prof. Horton seems to feel this. He further on says: "Until all the other religions have assimilated everything implied in the word 'Christ' we must continue to maintain the Christian Church as an independent organization. Jews and Moslems must do the same. But perhaps the day may at last come of which St. Paul speaks, when Christ shall 'deliver up the Kingdom' to His Father, that henceforth 'God may be all in all.' Moses and Buddha must surrender their leadership at the same time. Here he stipulates that the other religions must assimilate everything implied in the word Christ, yet he does seem to foreshadow a religion which may not bear the name 'Christian'."

Part III deals with the ultimate Source and Goal of Personal Development. Here religious experience is tested and analyzed to see whether it rests upon fact and reality or upon illusion. The close psychological study of religious experience all points to the fact that religion rests upon reality. The outreach of the soul for God is the ultimate source and goal of personal development and is rational. The appeal to religious experience for the verification of spiritual fact, as Prof. James long ago pointed out, is just as legitimate as the appeal to physical facts is for the verification of scientific laws. Dr. Horton believes this and builds up his unanswerable argument for man's possible achievement of noble personality and immortal destiny.

Frederick Lynch.

THE NEW PRESIDENT OF CATAWBA

(See picture on cover page)

The entire denomination is greatly interested in the good news that Dr. Howard R. Omwake has accepted the Presidency of Catawba College and will enter upon his new work in Salisbury, N. C., this fall. Dr. Omwake was born in Greencastle, Pa., May 1, 1878, the son of Henry and Eveline (Beaver) Omwake. His father was a farmer who taught school for many years during the winter and served as a member of the local School Board and as County Commissioner, being always interested in educational and religious matters. His mother was a farseeing and understanding woman, and it is not surprising that from this good Reformed household there should have come some of the most distinguished leaders of our Church.

After his public school course, Howard Rufus Omwake graduated from Mercersburg Academy, 1897, and Princeton University, 1904. Three years later he received his A.M. degree from Princeton and pursued further studies, 1914-16, at the University of Pennsylvania. In 1930 he received the degree of Doctor of Pedagogy from Temple University and Doctor of Literature from Gettysburg College. Immediately after his graduation from Princeton in 1901 he went to Beirut, Syria, where he taught until 1904 in the Syrian Protestant College, when he returned to become head of the Latin Department in Mercersburg Academy, 1904-08. He taught Latin and French in Peekskill Academy,

1908-09, and was senior master of Harrisburg Academy, 1909-19. Since 1919 he has served as Dean of Franklin and Marshall College, Lancaster, Pa. Dr. Omwake was married to Miss Frances Lauretta Geiger, Shippensburg, Pa., June 20, 1906. They have four children: Henri Geiger, Anna Evelyn, Mary Katharine and Eleanor Long. Dr. Omwake is a member of the Reformed Church in the United States, the Phi Beta Kappa Society, Delta Epsilon Phi Educational Fraternity, the Phi Kappa Epsilon Fraternity, the Association of American University Professors, the American Association for the Advancement of Science, and the Pennsylvania State Educational Association. He has been an extensive traveler, and for years the Near East has claimed an important place in his interests. The new leader of Catawba is a brother of Dr. George Leslie Omwake, who since 1912 has been the successful President of Ursinus College. He undertakes his important new duties at the head of our promising College in the Southland with the best wishes and entire confidence of a host of friends.

THE SUMMARY OF ALL THE CLASSICAL STATISTICAL REPORTS TO THE GENERAL SYNOD FOR THE YEAR 1931

Rev. J. Rauch Stein, D.D., Stated Clerk

The Statistical Reports for the entire Reformed Church have now been assembled and summarized. The gracious and patient co-operation of the Classical stated

clerks is here noted with appreciation. They have made it possible, through friendly correspondence and minor corrections, to present this summary of the Church statistics for the calendar year 1930 without any manifest errors in the arithmetical computations of the Total Present Communicant Membership and the Total of all Benevolences.

The District Synod Summaries were completed in the following order: 1, Eastern, April 20; 2, Ohio, May 20; 3, Pittsburgh, June 8; 4, Midwest, June 18; 5, Potomac, June 26; 6, Northwest, June 28; 7, German of the East, July 8.

The Communicant Membership Dec. 31, 1929, was 349,506. This membership Dec. 31, 1930, was only 347,698. Our communicant membership has therefore been decreased by 1,808. The decrease is divided between the Synods as follows: Pittsburgh, 4,492 (this includes the dismissal of the Western Hungarian Classis); Potomac Synod, 409; German Synod of the East, 122; total 5,023. The Eastern Synod had an increase of 50; the Ohio Synod an increase of 1,851 (which includes the new Lakeside Hungarian Classis membership from the former Western Hungarian Classis); the Northwest Synod an increase of 39, and the Midwest Synod an increase of 1,275 (which includes the new Zion's Hungarian Classis from the former Western Hungarian Classis); a total increase of 3,215 which, subtracted from the total decrease of 5,023, leaves us the recorded

(Continued on page 23)

VOL. CIV, No. 40

PHILADELPHIA, PA., SEPTEMBER 3, 1931

Whole Number 5237

Published every Thursday
at The Schaff Building,
1505 Race Street,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Reformed Church in the United States, the Rev. Paul S. Leinbach, D.D., president; the Rev. C. Clever, D.D., president emeritus; the Rev. C. F. Kriete, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Henry I. Stahr, D.D., executive secretary.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 1505 Race Street, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The REV. PAUL SEIBERT LEINBACH, D. D., Litt. D., *Editor-in-Chief*

The REV. A. S. BROMER, D. D., *Associate Editor and Secretary of the Department of Business and Real Estate*

The REV. AMBROSE M. SCHMIDT, D. D., *Assistant to the Editor*

Departmental Editors: The REV. THEO. F. HERMAN, D. D., The REV. CHARLES E. SCHAEFFER, D. D., MRS. H. W. ELSON, The REV. THOS. W. DICKERT, D. D., MISS ALLIENE S. DE CHANT, MRS. EDWIN W. LENTZ, DR. W. EDW. RAFFETY

Editorial Contributors: DR. FREDERICK LYNCH, HUBERT W. PEET, HERBERT W. HORWILL, DR. WM. U. HELFFRICH

Business Department: GEORGE W. WADNER, *Circulation Manager*; MISS L. M. HARRIS, *Office Subscription Manager*

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

OUR FRIENDS THE LUTHERANS

During August our valued contemporary, *The Lutheran*, gave proper recognition to the centennial of that denomination's periodical literature, its first Church paper, *The Lutheran Observer*, having issued its initial number August 1, 1831. Indeed that first issue, page by page, is repeated in *The Lutheran* of August 6th. We felicitate our friends the Lutherans, with whom we have been so closely associated, on the splendid achievements of this century of progress and wish for them God's abundant blessing in the years ahead.

Among other interesting things dug up by the present able and genial editor of *The Lutheran*, Dr. Nathan R. Melhorn, a problem of Church union is discussed by him editorially under the title "Thought Of, But Not Accomplished." It seems that a letter from a layman was received by Dr. Benjamin Kurtz, second editor of *The Lutheran Observer*, in the year 1833, in which this lay correspondent inquired as to "the possibility of uniting the Lutheran and German Reformed Churches." The correspondent stated that several "Lutheran and Reformed persons" (the editor suspects they were laymen) had met to consider a combination of the two communions and "had not suffered as a result." The editor was asked his opinion and he replied that he favored union, "provided it can be accomplished in accordance with the wishes of the great body of the respective Churches." Dr. Melhorn admires the "brilliant editorial craftsmanship" of this reply and thinks a union of these German-speaking people prior to the great trek of Germans to the United States and Canada from 1840 to 1895 would have been "most expedient." He admits that on the surface it would have been "the sensible thing to do" and that "the average layman would probably have accepted the advice of his pastor, had the latter urged an organic union between the Reformed and Lutheran groups."

We feel sure that many of our readers will be interested in this thoughtful interpretative comment on the situation by Dr. Melhorn: "A most interesting and at the same time a very baffling phenomenon of divided Protestantism has been the way in which Reformed and Lutherans have continued to live apart in close proximity to each other. They not only occupy much the same areas of territory, but a century ago a large percentage of both groups worshiped in

union Churches: that is, the same pulpit in the same chancel was occupied alternately by Lutheran and Reformed pastors. And the same people, consisting of practically all the membership of both groups, listened devoutly to both preachers as they came regularly to all services except those at which the Lord's Supper was administered. A small number of such combinations exist to this day and get along with each other in a commendable fashion. True, where both become imbued with a practical desire to join heartily and intelligently in the general work in which their separate denominations are now widely and enthusiastically engaged, an agreement to erect two buildings and divide the cemetery usually results. But in the past the interests of these union Churches often appear to have dominated the larger projects of Reformed and Lutheran evangelization of their American fellow believers. Evidently propinquity does not of necessity breed combination. For ability to preserve the status quo against all temptations toward unionism, we cite this fellowship between the Lutheran and Reformed Churches. Also we can prove on the evidence available from these two groups of Protestant Christians that division is not necessarily fatal to fidelity to the faith inherited from their ancestors who immigrated to America from the Palatinate and held each other's leaders in mutual esteem.

"But there are *fundamental differences of doctrinal conviction* (italics ours) between the confessions of the Lutheran and Reformed Churches that are keenly discerned by those on both sides, not only by the ministers but also by the laity who are above the average. The Heidelberg Catechism, which Zacharias Ursinus and Caspar Olevianus drafted at the command of the prince of the Palatinate, Frederick III, and which was adopted in 1562, contains principles derived from Calvin's teachings and it eliminates fundamentals developed by Luther. Especially on the doctrines of the Lord's Supper and of predestination are these differences apparent. Popular opinion notwithstanding, these differences are more than theological hair-splitting. Any layman of reasonably keen intelligence can analyze the catechisms of Luther and Heidelberg to a point where he will chose between the two. Any proposal to unite the Reformed and Lutheran Synods would bring on such an analysis, and no compromise by a composite formula would

satisfy either. It is a virtue of both groups that indifference to what satisfied their sense of confessing the truth never persuaded them.

"Is a union a present possibility? We do not know the views of our contemporary, the REFORMED CHURCH MESSENGER, and its editor, Dr. Paul Leinbach. We ourselves would not be adverse to the Kurtzian formula. If the majorities of the two communions *could* come to a sincere agreement on points of difference, the combination would be of great value. But it would be a negotiation requiring great frankness and sincerity first among the leaders and later among the constituents. At present the relationships of the Reformed Church are closer to the Presbyterian than to the Lutheran communion."

The MESSENGER believes that our fellow-editor is perfectly safe in adopting what he calls the "Kurtzian formula." *We can accept it also without any mental reservations whatsoever.* Indeed, we suspect it would not be so difficult for us to go half-way in the process of getting together as it would for our friends the Lutherans. Perhaps that is due to the fact that they are more painstakingly "indoctrinated" than we are, and thus possess a more matured and aggressive denominational consciousness. As to the "differences of doctrinal conviction between the catechisms of Luther and Heidelberg," which Dr. Melhorn calls "fundamental," well, frankly, we are not convinced that they amount to nearly as much in this year of our Lord 1931 as he seems to think. In both communions the things really essential to salvation are most surely believed by devout souls—and the things that divide us, which still loom large in the minds of some theologians and editors, are of comparatively little moment to the great mass of the people.

The chief difference today between Lutherans and Reformed, we would say, is in *the spirit of pastors and people in the two Churches*—and that is a perilous thing to define. Some partisans among us might think that Lutherans as a class are more exclusive and reveal a decided superiority complex, but this apparent disposition would probably be explained by them as merely a more steadfast and sturdy adherence on their part to the faith once delivered to the saints and a conscientious refusal to compromise their convictions. Your conception of the predominating spirit of Lutherans or Reformed depends on the angle from which you view it. Even if the seeming intolerance and stubbornness of our Lutheran friends tends at times to irritate or annoy us, we must remember that we may very well have kinks in our make-up which are equally annoying or inexplicable to them. Our personal opinion, however, is that most Lutherans do not fully appreciate how highly they are esteemed among us for their many substantial virtues and solid accomplishments, and how greatly we would value a closer and more warm-hearted fellowship with them in all good works.

* * *

MOVIES AND MORONS

You have heard much in recent years of intelligence tests. Some of our ultra-clever intelligentsia have gone so far as to tell us that, based on these tests, most Americans are in a class of morons, which is only one step above the imbeciles. Psychology charts worked out by Sandiford, we are informed, however, tell us that in this country there are really about 75,000,000 people above the formative years. Of these there are 200,000 idiots and imbeciles, and the morons (lowest grade intelligence) number just 600,000. Above these is the border-line class of 4,600,000; then 10,000,000 classed as dull, and 22,000,000 of "low average" intelligence. Going up the mental ladder, we have next 22,000,000 people of "high average" intelligence; 10,000,000 of "superior" intelligence; 5,400,000 of "very superior" ability; and at the top, 200,000 of the genius or near-genius type.

These are interesting and encouraging figures; if approximately correct, where do they place the so-called "intelligentsia," with their low and cynical estimate of the American people? And what do these figures reveal as to the business judgment and common sense of our moving pic-

ture producers? Few students of the movies can doubt that the producers consider it necessary to appeal to *the lowest level of intelligence*, in order to be successful at the box office, which seems to be their own criterion of success.

Mr. Eric M. Knight, cinema expert of the *Philadelphia Public Ledger*, does not hesitate to voice his condemnation of the producers as poor business men, because he says unequivocally that *they are making pictures for low-grade folks*, who are in the minority, when as a matter of fact he is sure there are larger audiences willing to pay cash for films of much higher standard than now attend regularly the present miserable and unintelligent output. If you talk to the brusque, stolid, cocksure producers about advancement that will get the scenarios above junior high school intelligence, says Mr. Knight, you get only one answer, "Movie audiences wouldn't watch stuff like that." Their credo is: "*The Public is Dumb; and We Must Be Dumb, Too.*" And so by their ultimatum, the Hollywood industry, ranked by some as the fifth largest of the nation is, according to this well-informed critic, "lovingly linked in unbreakable embrace with the lowest common denominator of intelligence; the Movie and the Moron are to be paired together irrevocably in memory as are Jonathan and David, Amos 'n' Andy, sulphur and molasses, corned beef and cabbage."

If a religious leader were to make such a charge, the paid advocates of the movie trust would probably ascribe it to prejudice and bigotry. But if, as the psychology charts show, there are at least 60 times as many intelligent people as morons, why should it not pay to produce more pictures of high standard that are not an insult to the 37,600,000 men and women who are "above the average" in intelligence? Should the producers who think so ill of the tastes and capacities of our citizenry be encouraged by our patronage to persist in their delusion?

* * *

WORTH RECORDING

When a pastor with a limited income voluntarily pays for sending the MESSENGER each year to eight families in his congregation which have not been receiving it, it is certainly worthy of record and, we believe, of emulation. Of course, some will say that pastors should not be expected to pay subscriptions to the Church paper for members of their parish; but be that as it may, the willingness to make such a sacrifice *in order to get people interested in Christian literature and to make them appreciate the value of a Church paper in the home* is a fine illustration of pastoral solicitude and fidelity. We mention no names; we simply record the fact that it is being done, and that the man who does it says, "I do it cheerfully and gladly."

And here is one of the well-known and devoted teachers of our denomination, a long-time reader and friend of the MESSENGER. Since his mother has come to live at his home, two copies were coming there each week. "We do not need two copies for our family," he said; "but I do not want to decrease the number of subscribers to so excellent a paper as the MESSENGER." So he keeps on paying for his own subscription and bids us send it to another family that will appreciate the Church paper but cannot afford to subscribe for it.

Add to this the gracious word that has reached us of the bequest of \$500 in the will of one of our most honored ministers, a devoted friend and correspondent of the MESSENGER for many years, the late Rev. Dr. W. F. More, the proceeds of which are to be used to pay the MESSENGER subscriptions of beneficiaries of the Board of Ministerial Relief—a beautiful thought prompted by a loving heart.

Such friendly things as these warm our hearts and cheer us on to give our best.

* * *

WE SHOULD HAVE ONLY THE BEST

Life is full of mysteries. Some of them we do not even pretend to explain. A few weeks ago, for instance, we heard a radio address at a political dinner, given by a man who had just been named a Justice of the Supreme Court of his State by a Governor reputed to be upright, fearless and independent. It is generally conceded that few posi-

tions, if any, in the Commonwealth are so important or call for such high attainments of character, temperament, and ability. One naturally expects such a Governor to appoint to such a vacancy one of the choicest citizens. But when this appointee spoke in fulsome eulogy of a political machine which the Governor who appointed him always refers to as a dirty, dangerous and dishonest gang, and gave evidence in almost every sentence of a most serious lack of intelligence, of judicial poise, and even of good breeding, our wonder increased moment by moment and we found ourselves quite unable to give a single reason why any man or woman should support for so high and sacred an office a man so obviously lacking in the very qualities most needed by a Judge in the highest tribunal of the State.

This man is now a candidate in his Commonwealth for nomination and election to this office, which has so much to do in maintaining the rights and liberties of the people. As the organization is for him, it is also quite universally assumed that he is sure to win, and that any attempted opposition is absolutely futile. Is it any wonder that we are in a bad way politically? We simply are not applying our religion to our political activities, or such things could not happen. Of course, good citizens will have the chance to vote for other candidates at the primaries in September. But how many will do it? Surely it is a matter of tremendous importance, both from a Christian and patriotic standpoint, that a man of the highest type be selected. But, much as we may deplore the situation, we fear that the great majority of professing Christians who exercise the right of suffrage will march to the polls and vote for the choice of the professional politicians, no matter how distinguished or worthy his opponents may be. What right have men to expect justice when they are so little interested in the character of their Judges?

* * *

ALCOHOL AND THE DOCTORS

The evidence of 16 medical witnesses given before the Royal Commission on Licensing has been published and analyzed by Dr. Courtenay C. Weeks. One of the most striking illustrations of the altered views of medical men in their use of alcohol is found in the returns made by Dr. J. D. Rolleston, of the Western Fever Hospital, London. In 1925, 2,589 ozs. of brandy were used by the late Medical Superintendent. In 1926, 914 ozs. were used in the first few months, then Dr. Rolleston was appointed and, as a result of his example and advice, only 77 ozs. were used in the rest of the year. In 1927 this was reduced to 25 ozs., and in 1928 to one oz., whilst in 1929 and 1930 no alcoholic beverages at all were used in medical treatment. The death rate from diphtheria in 1925 was 8.5 per cent, and in succeeding years it fell to 4.4, 3.0, 2.6 and 2.8 per cent. "I am not going to claim," said Dr. Weeks, "that this fall in the death rate is due to withholding alcohol, but that it shows beyond doubt that alcohol is not necessary in the treatment of diphtheria."

—H. W. PEET.

* * *

GANG TERRORISM

The ruthless murder of little children on the streets seems at last to have waked up the citizens of New York to the deplorable situation brought about by the gang warfare in our cities, with its bloody trail of thug and bandit and holdup-man. As long as gangsters merely shot each other, many did not appear to be deeply concerned; but when the slaughter of innocent victims, especially of little children, brings tragedy into the homes of the people, it becomes intolerable that our streets should be "turned into shooting-galleries for the benefit of lawless hoodlums."

One of the saddest features connected with the situation is that many of those who have incited others to crime and violence by flouting our laws seek to place the blame upon the laws themselves. The very existence of these murderous crooks and cowardly gunmen, and all their relentless war against society, is brazenly attributed to Prohibition by those who do not want Prohibition to succeed. Thus the *New York Herald Tribune* in its editorial summary of the latest outrage condemns it as "an incident in the present revival of gangsterism which Prohibition has made pos-

sible," and says that these ruthless gunmen have been "created and sustained by the colossal graft which the Volstead Act makes possible." Commenting on this, the *Philadelphia Inquirer*, which can hardly be called a Dry, says of the *Tribune* editorial, "That, to our way of looking at the matter, is dragging in Prohibition by the scruff of the neck. It was a payroll robbery, having nothing whatever to do with Prohibition, that started the disgraceful affair. Let us, in our prejudices at least, try to be principled—and honest." How few of the wet journals have shown any principle or honesty in their discussion of this matter!

It was a heartening thing to note the great outpouring of citizens in New York at a mass meeting which called loudly for an organized drive to crush these vicious gangs. It was not surprising that the Commissioner of Police, Mulrooney, should also seize this occasion to seek an alibi in the Volstead Law. Although he attributed the increase in gang violence in part to laxity in the control of firearms, he maintained that the most vicious and brutal rackets that curse the country are due to Prohibition, and said that "the bootlegger gets his opportunity from the law and his customers from the resentment against it." The inference is that the criminal conspiracy against our national Constitution is a success, and we must yield to it in hopeless impotence. Father Coughlin, a notoriety-seeking Catholic priest from Detroit, also came to the New York mass meeting to vent his spleen against Prohibition as the mother of all evils. His was a pitiful exhibition for a religious leader.

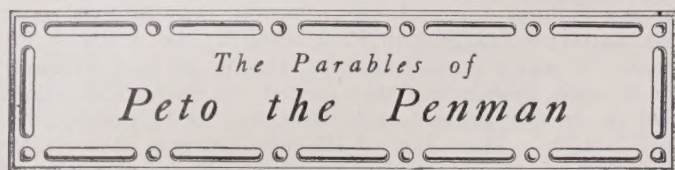
The Hon. Samuel Seabury, eminent New York lawyer, who is exposing the real situation with regard to Tammany Hall in the various investigations now in process, hit the nail on the head when he said that "*the rule of the gangster and racketeer flourishes through a corrupt alliance with those who exercise political power.*" The Hon. Bainbridge Colby, Secretary of State in the Cabinet of President Wilson, who presided at the meeting, made a remarkable address, a portion of which deserves to be remembered by all who are interested in good government. Mr. Colby said:

"There is a virtual agreement that the collapse of public authority and the confessed impotence of the police, are due, in the first instance, to *an alliance between crime and local city politics*. The dive, the speakeasy, the hang-out and the hide-out, and all the vicious centres of crime, need protection from arrest and interference. For this protection, crime is more than willing to make terms with the local political leaders, who, with their influence, can halt pursuit by the police and blind their vigilance. The profits of racketeering, of the illicit liquor traffic, of the protected vice resort, are immense. The tribute is vast. The mutual inducements are powerful. But you may ask, why is this condition of affairs, if its existence is so patent, tolerated? The answer is that it is congenial to the whole spirit of our local government. Ours is a government of *pull*. Immunity from prosecution, exemption from penalties, illicit favors, the myriad shapes which privilege takes—are the first, last and most vital concerns of the organization which dominates the City Administration. A great responsibility for these conditions is carried by the Mayor of the city, who says that he is the product of that organization and is proud to do its behests. By the laxity of his official conduct, his incorrigible flippancy, and the superficial view which he takes of his responsibilities he has distinctly contributed to a lowering of the tone of our City Government. Now, something is holding the police in check! Some restraint is operating upon the Commissioner of Police and his subordinates. Have they become infected by the pervading laxity of the City Administration? Have they somehow caught a note of insincerity in the expressed desire of the City Administration for the rigorous enforcement of the laws? *The 20,000 policemen in this city could close up every speakeasy, vicious resort and racketeer's hangout in 48 hours if they knew that that was what was wanted of them.* They could make it so hot for the human scum, which has been lured from every part of the world by crime's rich pickings in this city, that there would be an instant and general exodus."

This plain-spoken declaration may well be a rallying-cry for all good citizens. The law is not enforced because some sworn officers of the law take orders from crooked

politicians who do not want it enforced. *To get rid of the gangster rats we must get rid of the political rats who are responsible for them.*

* * *



THE PARABLE OF THE SCHOOL IN THE ACADEMY

The Penman visited one of the oldest academy buildings in Pennsylvania. It harks back to the days of Governor Wolf, who received what classical education he had in this building. It is a solid and substantial stone structure of a Colonial type of architecture. It has had a rather checkered career. Once it housed a Presbyterian congregation; then it became, in turn, a stable, a store room, a garage, and now it's been dedicated as a Sunday School building. Every

Sunday afternoon, for one hour, a union Sunday School meets in a part of the building. There are rough, backless benches, a desk and bell, an old grand piano, a curtain and several consecrated leaders who are zealous to bring religious instruction to a group of young and older persons who live some distance from the congregational Bible schools of the community. A good work is being accomplished in this venerable old building that has stood since 1785. The rooms that were presided over by Masters of Arts scholars in the 18th century now hear the fervid readings of a group of holiness advocates. Caesar and Virgil give place to modern Sunday School literature and the Bible, and the vigorous singing of gospel hymns supplants the Scottish chanting of the Psalter. Wolf Academy has again come to its own and some day, we trust, the great Keystone State will acquire this fine old building in which one of her really great governors was educated: great, because he was the father of the common school system in this State, and the moral is this: Shakespeare spoke but half a truth when he snorted, "to what base uses we oft descend." Given the choice, we prefer children in a building to cows and calves.

A Plan of Reorganization for the Reformed Church

By DR. CHARLES E. SCHAEFFER

At various times the Reformed Church in the United States has sought to make its working forces more effective. The division of the Synod in 1819 into 8 Classes was such a step. The erection of Boards and Commissions and Committees from time to time was another. The creation of the General Synod in 1863 and the formation of the Synods before and after that date were intended to bring about greater efficiency. The United Missionary and Stewardship Committee in 1914 was erected with the same end in view. At the meeting of the General Synod at Hickory, North Carolina, in 1923, in response to several overtures from different sections of the Church, an Efficiency Commission was appointed which made a very careful study of all the working forces in the denomination and proposed several definite recommendations to the General Synod in Philadelphia, in 1926, three of which were adopted at that time. These were: the creation of an Executive Committee of the General Synod, a full time Stated Clerk of the General Synod, and a uniform fiscal year for all Boards and judicatories and congregations, to correspond with the civil year. This was undoubtedly a great step in advance. For almost six years we have been functioning under this plan and those who are acquainted with the inside workings of the Executive Committee, with the activities of its two Executive Secretaries, and its sub-committees, recognize the great service which is being rendered to the Reformed Church.

The Executive Committee was requested by the General Synod which created it, in 1926, to make a restudy of the Constitution of the Reformed Church and offer such revisions as might be deemed necessary. After much and painstaking labor the Executive Committee presented a number of changes which with slight modifications were approved by the General Synod in 1929 and submitted to the Classes for adoption. When the sub-committee applied itself to the task of revising the Constitution it faced the question whether or not the time had arrived for a more thorough-going revision of the organization of the Church itself. The matter, however, was not officially presented to the General Synod in 1929.

The General Synod in 1929 appointed a Committee on "The Conservation of Church Members," and when this Committee faced up to the problems before it, it began to feel that one reason why the Reformed Church is losing so many of its

members is due in part at least to its loosely articulated organization and to its lack of proper oversight and an adequate follow-up system. This led the Committee in its report to the Executive Committee to recommend a thorough-going study of the proposed reorganization. The Committee on Conservation reported to the Executive Committee a year ago. The section of the report pertaining to the matter of reorganization was referred to the sub-committee on Church Government, which body is now studying the whole question

WHEAT FIELDS

By Meta B. Mathes

With looms of Nature standing
slack,
Dame August cuts the thread;
And on the counters of the earth
Her cloth-of-gold is spread.

From "The Lantern."

and is expected to report to the Executive Committee at its meeting in Harrisburg on September 15th.

What does the plan of reorganization contemplate?

First. **A full time President of the General Synod.** This should be an outstanding minister of the Church who commands the respect and confidence of the entire denomination. He should be able to preside with dignity and dispatch over the meetings of the General Synod and such other bodies over which he may be appointed to preside. He should be a man of strong personality and sufficient intellectual ability to represent the denomination officially before interdenominational and other Church bodies. He should be the spokesman for the Church and embody in himself personally and in his utterances, oral or written, the mind and heart of the whole Church. He should represent the Church on all occasions and should travel extensively in the interests of the work. He should be the proponent of the whole program of the Church. He should have suitable office quarters, preferably in Philadelphia, and be supplied with a competent secretary to assist him in his correspondence and such literary work as may be required of him. His term of office should be six years with the possibility of re-election. His salary and necessary ex-

penses should be determined and paid by the General Synod, which body also elects him. Other duties of the President will appear in the further outline of the plan of reorganization.

2. **A full time President for each of the Synods.** There are 7 Synods at present, although steps are under way for the uniting of the German Synod of the East with the Eastern Synod, thus leaving only 6 Synods for the whole Church. This would mean the election of 6 men as full time Presidents of these bodies. These men should likewise be acknowledged leaders in the Church, men who are able to represent the whole work of the Church within their area, who can preside over Church bodies, and inspire confidence on the part of fellow-ministers and congregations. They should keep in close touch with the Classes and congregations within their jurisdiction. They should perform the duties now rendered by the Superintendents of Missions and Field Secretaries whose services will no longer be required under the new arrangement. They should be elected by their respective Synods, also for a term of six years with the possibility of re-election. Their salaries and necessary expenses should be determined and paid by their respective Synods. They should reside at a central or convenient place within the bounds of the Synod they serve. They should interest themselves in assisting ministers without charges to become located, and vacant congregations to find suitable pastors. Other duties of the Synodical Presidents will appear in the further outline of the plan of reorganization.

3. **The Executive Committee of the General Synod.** This body should be comprised as follows: The President of the General Synod, the two Vice-Presidents of the General Synod (who are elected at each meeting of the General Synod), the Stated Clerk of the General Synod (who is a full-time officer elected for six years), the Treasurer (who is elected for six years), the six Presidents of the Synods, a representative of each of the five Boards of the General Synod, one representative of the Woman's Missionary Society of General Synod, and four members at large, preferably laymen, elected by the General Synod for three years. This would constitute a Committee of 21, whose functions should be practically those performed by the present Executive Committee.

4. **Classical Presidents.** The President of the Classis should be an outstanding leader in the Classis and could be re-

elected from year to year. He should serve without pay, as he is not a full time officer. He and the Stated Clerk should be accessible at all times to the President of the Synod and co-operate through committees and otherwise in putting forward the whole program of the Church.

Having given a general outline of the plan of reorganization, let us now see how it would work out.

First, it would make for efficiency. It would integrate the whole program of the Church. At present we are working too much at cross purposes. We have no unifying method. The machinery of the Church does not properly gear into each other. Consequently there is loss of power and waste of effort. A loose organization never makes for efficiency, and it is greater efficiency that we want. We have no head to the thing. Usually the office of President in all of our judicatories is regarded as a position of honor. We put men into this office sometimes to honor them for the work they have done and sometimes because "it is their turn." This does not make for efficiency. Sometimes these men know little or nothing about the workings of the Church. In Synods they often do not know the other men, especially the laymen. They do not always remember what actions were previously taken on different matters and consequently there is no continuity or proper sequence.

It is especially in the Executive Committee where such a plan would be helpful in integrating the whole program of the Church. This Committee would be composed of the men who are supposed to carry the program down to the local Church, or at least to the Synods and Classes. The Presidents of the Synods would help to formulate the program which they themselves are to promote in their own territory. This is a decided advantage. These Synodical Presidents would really be the keymen. They would bring back reports from the field and would carry back to the field the program of the Church. They would check up on those congregations of Classes that fall behind and by personal visitation and otherwise would seek to bring every congregation up to the highest level of efficiency in all things. Under our present arrangement representatives of the various Boards come into a Classis or congregation, but these represent only one phase of the Church's work. Furthermore, they come from "headquarters" but do not have the same standing as one elected by the Synod itself would have. He would be their leader, elected by them, paid by them, responsible to them, and it makes all the difference in the world whether a man comes from the "outside" as it were, or from the "inside."

At present there is much criticism about the salaries paid to Secretaries and Superintendents. These salaries are determined by the Boards themselves. The Church at large has little if any say in the matter. But the Presidents of the Synods would be elected by the Synods themselves and their salaries would be determined by the Synods also. This would remove the stigma of exorbitant salaries which is so often thrust forward.

Second, it would conserve the Missionary monies of the Church. The plan naturally involves the elimination of some departmental Superintendents, Field Secretaries and some other special workers of the Boards and judicatories of the Church. The Boards would naturally have to remain intact, but their working force could be greatly reduced. Here would be a saving on overhead, in office space, office force, salaries, travel, etc. Of course there would be salary and office and travel expense for these Synodical officials, but this expense would come from the Contingent Fund of the General Synod or of the Synods and would not come from the

Apportionment moneys contributed to the Boards of the Church. Benevolent monies would not be used up in paying salaries and other overhead expenses, for the expense under the new plan would be borne by the General Synod and by the Synods from their contingent funds.

Now let us look at a few objections that might be advanced.

The first is that the plan is not democratic but rather autocratic. On careful study, however, it will be observed that it is really more democratic than the method under which we now operate. Each body elects its own President. It confers powers and prerogatives upon him. It defines his duties. It holds him responsible. To it he reports. It fixes and pays him his salary. This is far more democratic than anything we have under the old regime. Democracy must naturally have a head. It cannot function otherwise, but the head is chosen by the members themselves.

The second objection is that it might be difficult to secure the right kind of men to serve in these official positions, that it might engender the spirit of politics, that favoritism might be shown, that the best qualified men would not give up their pastorates for official posts. But I believe that such fears are groundless. They do not occur in other denominations where

WHAT IS A DENOMINATION?

A denomination is a socialized state of religion. If it is too definitely crystallized it ranks as a sect and is unsocial. If it is too formless it has no creative value. A denomination has a definite place and function when it both reflects and affects the individual life and the social institutions in terms of Divinity and the Kingdom of God.

Charles F. Uhl.

Somerset, Pa.

practically the same method is in vogue. The Methodist Episcopal Church always gets outstanding men as its Bishops. The Lutheran Church and the Evangelical Synod of North America get some of their leading men to head up these positions. In this case the man should not seek the office, but the office the man, and great care should be taken in making the proper selection. We can trust our various judicatories, such as the General Synod, and the Synods to elect the proper men for these responsible positions. Of course, let us grant that leadership is largely a matter of personality, but after this plan is in operation for a while it will be found that men will seek to qualify themselves for these positions like they do now for professorships in our Theological Seminaries and will emerge as executive leaders among their brethren.

The third objection is that this is not the time for a change in our ecclesiastical polity. There are two arguments that have been advanced to substantiate the suggestion that this is not the time for a change. One is that we have just submitted to the Classes for adoption a series of revisions in the Constitution and that we have not yet had time to operate under these revisions—and why now again begin to tinker with the Constitution and make such drastic changes? Well, it will be found that only in one or two Articles in the Constitution would there need to be a change. For instance, the Constitution does not prohibit the election of a full time President of the General Synod or of the Synod, nor does it prohibit the reelection of an officer of either of these bodies. The Synod of the Northwest has for years from time to time been re-elect-

ing its presiding officer. What is not prohibited in the Constitution is allowable. This is the interpretation of the author of our Constitution. The only other change is that of the Constitution of the Executive Committee of the General Synod, but the matter of the form of its Constitution is not a part of the Constitution of the Reformed Church. Consequently there needs to be no further, or at least very slight revision of the Constitution as it will stand after the next General Synod has declared the revision in effect.

Furthermore, certain sections of our Church are now waiting for some reorganization to be initiated by the General Synod. A year ago the Ohio Synod discussed a recommendation offered by its retiring President looking to the election of a full time President for that Synod. The matter was referred to a special committee which gave it further study for a year and then learning that the Executive Committee of the General Synod was considering such a proposal for the entire Church, it reserved definite recommendations for action until the General Synod might act, so as not to forestall the plan of reorganization for the whole Church, and while that body frankly stated that it did not fully understand the plan, it expressed itself, at least unofficially, to favor the office of a full time President for the General Synod.

The other argument offered to postpone the consideration of this plan by the General Synod is based upon the various Church union proposals which are before the denomination and of which the General Synod has not yet finally disposed. What's the use of changing our organization when we may unite in the near future with either the Evangelical Synod of North America or with other bodies of the Presbyterian family? Then we would have to do the same thing over again. Why disturb us now? But the union with other Presbyterian bodies is a very remote probability. Several of those bodies, viz., the Presbyterian Church in the United States and the Reformed Church in America, have voted not to go into the union, and there would remain only the Presbyterian Church in the U. S. A., and the United Presbyterian Church, and ours to unite. This would for us be tantamount to an absorption in the Presbyterian Church, and the Reformed Church would lose its identity. It is a serious question whether we are ready for that step. At least the interest seems to have largely died down and it is a question whether such a union could now be carried by a vote among our Classes. Should the movement for a union between the Evangelical Synod of North America and the Reformed Church in the United States be revived, and crystallize into something definite (as no doubt many of our ministers and members feel should be the outcome) then the union between these two bodies could be more readily effected under the reorganization plan proposed for the Reformed Church, inasmuch as the Evangelical Synod is functioning at present under practically the same arrangement. With minor modifications the plan could be put into operation in the united body, and thus would prove an aid instead of a hindrance in bringing about the union.

The advantages of the plan so far outweigh the objections that these objections need not deter us from adopting the same. Of course, no plan of organization is ideal or perfect. It needs modification as time goes on. New conditions require new methods. And present day conditions in the Reformed Church seem to demand a change in its organizational forces. The plan proposed has with modifications been in operation in other denominations and has proved effective. The United Lutheran Church is operating under a somewhat similar arrangement and has made signal progress especially during the last decade.

It has developed an esprit de corps, a solidarity of purpose and a unity of activity which has set that denomination for-

ward by leaps and bounds. I believe that this plan of reorganization holds out great promise for the future of the Reformed

Church, and it may serve to lift it out of its present confusion and lethargy and set it going in a more effective manner.

Men and Trees

(A Summertime Meditation by the REV. H. D. MCKEEHAN, S.T.M., in the Abbey Reformed Church, Huntingdon, Pa.)

Nature speaks in many tongues and plays her mystic music on many keyboards. In cloud and star, ocean and atom, she speaks to her human children. And nowhere does she speak so meaningfully as she does in trees. The tree is the earliest symbol of races and of peoples; it is the best loved of all natural objects. Little wonder that the Greeks saw spirit forms of grace indwelling the trunks of trees, or that the Semites portrayed the first human couple, the first kiss, the first sin, the first lie and the first human tear under a tree. In duty and in destiny men and trees seem to be comrades in the earth. The same mysterious life that flows through the veins of man flows through the veinlets of a tree. In the purpose of a wise and beneficent Father men are as trees walking through the earth. As summer returns and vacation days beckon with nomadic allurements it will be helpful to all of us if we will pause and consider the lessons the trees have to teach their human brethren.

First of all, trees **grow upward**; so should men and women. Rooted in the earth, the tree seeks the sky. Child of the earth, man at his best seeks the heavenly. One of the earliest known names for man defines him as "the upward looking one." Trees, with their slenderest twigs and conical foliage, taper upward seeking the heights. And so should men!

Trees **hunger for breadth and space**. Unable to move from the spot of their birth and being, trees seek to overcome their limitation by thrusting branches out into space. So, too, should men. The real test of manhood is neither wealth nor knowledge—it is aspiration. The great man is he who, strengthened by love, is led by light and lifted by vision.

Trees are **suggestive of worship and adoration**, and man is at his best when his heart is awed in prayer and he is conscious of the presence of God. How suggestive of worship is a towering pine, a sturdy oak, an aspiring fir! How rebuking to our earth-centered lives and mud-stained ambitions is

"A tree that looks at God all day,
And lifts her leafy arms to pray."

How suggestive of the moods of men are the blossoms of a cherry tree or the branches of a weeping willow! How haunting and inescapable the sense of God when, at dawn, the stars grow dim, a tender mist rises from the lowlands and hovers like altar incense above the green carpeted meadows while the Angel of Day lights the topmost branches and blossoms until they appear like candles burning.

Like trees, we humans are placed between heaven and earth; drawing nourishment from the earth, our goal is nevertheless other than the earth or earthy. Child of two worlds, part soil and part soul, we are earth-bound and heaven-bent. In the world, we are not of the world. Limited physically, we seek the intellectually and spiritually limitless.

Rabbi Joel Blau, that Emersonian Jew whose mental outlook was matched by his spiritual insight, tells the story of the Banyan tree of East India—the only tree that sends its roots from the branches back down to the earth. It is a symbol of that downward pull which debases so large a part of humanity. "Having once come up from the ground," says Blau, "this tree longs to return to the soil: just as there are men who would forever go back to the groveling earth life, and be of earth, earthy. Such men return to the earth not, like the Greek hero, for strength, but rather, though they know it not, for weakness—for the weakening and violation of all that is heroic and death-defying in the spirit of man. For man is in constant play to opposing forces—forces that pull upward and forces that drag downward." How pathetic it would be to live the life of a human Banyan tree! And yet millions are living it—out of the Church, away from God and all spiritual discipline, they live the life of the animal—they know not the life of the angel.

Similarity between men and trees is to be found in every grove. How like a babe is a tender sapling! How like a strong, mature man is a tall green cedar! How like an aged man is an autumn-tinted oak! and have you ever paused to consider how intimately related have been the sins of

men with trees of the field—the disobedience of Eden, the idolatry of the Wilderness, the supreme tragedy of Calvary? Everytime I think of human selfishness and sin, against a background of unspoiled nature, some lines come unbidden and my heart begins to muse:

"There was a bright and happy tree;
The wind with music laced its boughs,
Thither across the houseless sea
Came singing birds to house.

Men grudged the tree its happy eaves,
Its happy dawns of eager sound;
So all that crown and tower of leaves
They leveled with the ground.

They made an upright of the stem,
A crosspiece of the bough they made:
No shadow of their deed on them
The fallen branches laid.

But blithely, since the year was young
When they a fitting hill did find,
There on a happy tree they hung
The Savior of mankind."

When the Master healed the man who was blind at Bethsaida He asked him, "Seest thou aught?" And he looked up and said, "I see men as trees walking." Here then is our text: "I see men as trees walking." If a man is like a tree he is something more than a tree. And it is that something more which makes him man. The tree is a permanent resident in the earth. Man is a tree, but he is a walking tree. Like a tree he grows upward; unlike a tree he may move forward. The tree reaches out so far—and that is its limit. Man adventures, he explores and there is no fatal limitation placed upon his soul. The tree grows so high, lifts its leafy arms so far above the sod—but it has its limit. Man, on the contrary, reaches upward, looks upward, moves upward and only unto him is it given to say, "Now are we the sons of God and it doth not yet appear what we shall be." Conquering space, overcoming time, reaching and moving onward and upward, attaining the sense of the eternal in the midst of the years, man's soul is the most wonderful flower growing in the gardens of God.

A Mayor With a Motive

By GEORGE EZRA HUNTLEY

Mayor Walker, of New York, knows what he wants—knows what he wants for himself and what he wants for his city. He has thought of the matter day and night, considered it in all its many intricate ramifications, conferred about it with the wise men of his realm; and at last he has come to that satisfactory state of mind in which, without hesitation or equivocation, he informs the world what is his one dearest wish.

It is no wonder that, fired by such supreme conviction, he is a man of power. Has not Lillian Whiting declared that "A clear, fixed purpose in life not only leads to success but is itself success"? Have not others deplored the ineffectiveness of those mental and spiritual wanderers who "aim at nothing and usually hit it"? The sages of all times, as a matter of fact, have agreed that it is absolute concentration on some all-compelling desire that makes a man a man and that makes him a master of men.

The Mayor of New York, according to

the Associated Press, was on August 21 at Pilsen, Czechoslovakia, and there experienced the proud satisfaction of seeing the American Stars and Stripes flown in his honor over one of the pre-eminent breweries of the universe. He was so affected by the glorious sight that, with streaming eyes and trembling voice, he revealed to the august fathers of the city and the noble manufacturers of effervescent delight what has become his transcendent ambition for the municipality of which he is supreme potentate.

"I have no dearer wish," he said, almost overcome with deep emotion, "I have no dearer wish for my native city than to see Pilsener signs reappear in its places of conviviality!"

In the light of that exalted declaration how paltry seem the ideals by which some other Mayors have been actuated! It happens that quite a number of them have been expressing themselves at recent gatherings. One has professed a chief interest in the economic rehabilitation of his city;

another has acknowledged a strong desire for municipal cleanliness, sanitation and beauty; another has spoken in behalf of law observance; yet another has been so foolish as to emphasize the desirability of playgrounds and better schools to the end that children may be developed for safe and consecrated citizenship.

What puerile suggestions by what shallow thinkers! How unworthy are such men of the great responsibilities of public office. Let them listen to Mr. Walker and learn what really is worth while.

Beer! More beer! Better beer! Beer by the gallons! Beer for the millions! No doubt this debonnaire leader has some secondary, subordinate desires for the metropolis, all consistent, of course, with his greatest ambition; but first, last and all the time, Walker is for BEER.

He pronounced the aroma of the Pilsen suds the sweetest perfume in all the world. Speaking as a widely experienced traveler, he said, "Hitherto I saw Europe's art galleries, cathedrals and other monuments of

human endeavor, but I frankly admit that the greatest personal comfort came to me from this luscious beer."

Standing before huge vats filled with foaming nectar, he sniffed with inexpressible delight and implored, "Oh, won't somebody throw me into this?"

Thus, clearly revealed by his own words and acts, stands the man who is sworn to enforce the laws of city, commonwealth and country.

This is not a subject merely for satire and levity. New York is a great city with vast influence for good or ill. Add to the population of Maine that of New Hampshire, Vermont and Rhode Island, and you have not begun to approach the census figures of what Walker calls "our little old village." No; also add the people of Arizona, Delaware, Idaho, Montana, New Mexico, North Dakota, South Dakota, Oregon, Utah and Wyoming. It is quite a

little empire, albeit compact, of which this hail fellow is spokesman and chief executive.

The word "Mayor" signifies, according to the philologists, "the great man," "the chief citizen." The great man of our great city has spoken.

It will be said by some residents of New York that all this is quite beside the mark, that "Jimmy" Walker does not in any true sense represent the city over which he presides, that he is only a ridiculous puppet, laughed at by the "real folks," tolerated because of the exigencies of political life.

That brings us to a question of unspeakable importance to New York and to every other American community. Walker has been repeatedly elected. So have hundreds of other Mayors, no keener in intellect, higher in ideals or worthier in conduct. Are we at such a point in our experiment with democracy that our cities con-

tinually choose, because of either impotence or indifference, officers who shamefully misrepresent the citizenship?

A generation ago James Brice, a most intelligent and sympathetic student of American life, said, "Look out, look out for your cities! They cannot go on as at present without national disaster."

If his words were important then, they are much more so at present, for the shift of population has been, and is likely to be, strongly toward the urban centers. A few decades ago 30 per cent of our people lived in communities having 2,500 or more inhabitants; today the proportion is 56.2 per cent; and experts prophesy that by 1940 it will be 60 per cent.

Any utterance by the Mayor of New York is of tremendous import. Jimmy Walker, we will think rather seriously about you. Good old Pilsen, we will think quite deeply about you.

Zwingli a Man of Power

By HERBERT H. WERNECKE, Th.D.

"Why can we not have powerful men like that today?" a prominent Christian leader asked recently as we admired a picture of Zwingli and beheld there his rugged simplicity but also his powerful determination undergirded by a courageous faith. Who does not long for leaders to appear who have the courage, the conviction, above all the spirituality of a Luther, a Calvin, or a Zwingli? Even though we may well hesitate to attempt to say what the Church needs,—we leave that to the orators—all will certainly agree that the plan of our Executive Committee of General Synod of urging a spiritual emphasis is fulfilling a real need and ought to be productive of a healthier Christian life in our Churches. By spirituality we mean primarily that God has the place in our lives He should have.

Whatever individual differences there were among the Reformers, they all emphasized recognizing God as supreme in all things and called upon the people to let no one obscure Him or His will as revealed in Christ Jesus. These great men would hardly do the same thing in the twentieth century that they did in the sixteenth. But the sources of their strength are also the sources of our strength.

One of the striking characteristics of these men was their marvelous intellectual equipment. As a boy Zwingli was fed on Cicero, Homer and Pindar. He was sent to a famous school at Basel in 1494, at the age of ten, but in four years the lad had outgrown the teacher's power of instruction. He was so passionately fond of music and so carried away by his zeal for study, that he had some thoughts of becoming a monk merely to gratify his musical tastes. After having spent two years in Bern under the humanist Heinrich Woelflin, he attended the University of Vienna the same length of time. In 1502 he returned to Switzerland, matriculated in the University of Basel where he received his B.A. in 1504 and his M.A. in 1506. After entering upon his duties as parish priest at Glarus, he devoted a great part of his time to the study of Latin classics and philosophy. In 1513, at the age of thirty, he felt the necessity of a knowledge of Greek for the sure understanding of the New Testament and applied himself industriously to the study of this language. When Erasmus' Greek New Testament appeared in Basel in 1516, Zwingli copied from it the whole of the Pauline Epistles. This can still be seen in the Zwingli museum in Zurich. On the wide margins of his manuscript he wrote annotations from Erasmus, Origen, Chrysostom, Ambrose, and Jerome. This was his constant companion. He always regarded this study as one of the most important steps in his preparation for the career of a reformer. It is well for us

WHY I GO TO CHURCH

"I go to Church because I want my children to go to Church. I want them to know something more of this life than business, sport, and selfish amusement. I know only one institution that will teach them that they are divine.

"The Church will interfere with their pleasures at times, but their mother and I sometimes have to do that, and we hope that they will love us none the less because of it. The Church will mystify and puzzle them and seem irksome to them now and then. But all things that are worth while demand something of us in sacrifice. I believe the Church and the things it stands for are necessary to our well-being.

"I go to Church and help to support it, not only because I think I need it, but also because I think the Church needs me. If all of us who give money thought our duty ended there, the Church would die. It exists not on dollars but on men and women.

"So I attend Church when I can, and do for the Church what I can, because I believe in it. It has been my source of inspiration and strength and comfort. It is still the mother of our great sons and daughters."

Edgar A. Guest.

not to forget this broad background and laborious training that made it possible for Zwingli to turn Zurich and neighboring cantons upside down in ten years. His pulpit and parish work, his writings, his part in ecclesiastico-political affairs—all these testify to the indefatigable labors of one who was well equipped for his task but also untiring in his efforts to do as much work as his strength permitted and to do it well.

Another reason for Zwingli's success is found in his deep sense of responsibility. He could not see cheats and shams done in the name of religion without denouncing them. When he saw the evils and abuses of indulgences, became convinced of the supreme authority of the Bible, found in the death of Christ the sole price of the remission of sins, and discovered faith as the key which unlocks to the soul the treasury of remission,—when these convictions had found deep root in him, he "could not but speak the things he had seen and heard." When Samson, the indul-

gence seller, came to Zurich to push his trade, Zwingli persuaded the Council to forbid Samson's stay in the town. In a sermon on tithes, he declared them to be merely voluntary offerings. When some of the Zurichers who were known to be among Zwingli's warmest admirers asserted their convictions by eating meat publicly in Lent, Zwingli undertook their defense and published his sermon, "Selection or Liberty concerning Foods; an offence and scandal; whether there is any authority for forbidding meat at certain times." He feared neither friend nor foe but acted on the basis of his convictions. And whence did these new convictions come?

The answer to this question emphasizes the most important source of Zwingli's power. In Zurich he announced to the astonished chapter of the Great Minster, to whom he owed his appointment, that he meant to give a series of continuous expositions of the Gospel of Matthew; that he would not follow the scholastic interpretations of passages in the Gospel, but would endeavor to make Scripture its own interpreter. It was here, at the fountain of revealed truth, that Zwingli gained his convictions that led to the denial of the doctrines of purgatory, the intercession of saints, the primacy of the Pope, the meritoriousness of good works, fasts, and pilgrimages. Numerous though the abuses were that he attacked, Zwingli denounced these sins only incidentally as they were suggested in the passages of Scripture he was expounding. His sixty-seven theses that were drafted for a public disputation are full of Christ the only Savior, the true Son of God, who has redeemed us from eternal death and reconciled us to God. Because the presence of statues and pictures in Churches had led to idolatry, had robbed Christ of the honor and glory and worship that was his due, Zwingli wished their use forbidden. When he saw that the main thought in the Eucharist is not the repetition of the sacrifice of Christ but its remembrance, he did not hesitate to say that the Romish doctrine and ceremony of the Mass had been so corrupted to superstitious uses that it ought to be thoroughly reformed. Step by step this conviction gained ground in the Council until April 13, 1525, when the first Evangelical communion service took place in the Great Minster and the medieval worship was at an end.

As we recall the noble work of this founder of our Reformed Church, we are impressed anew by the fact that we find nothing miraculous in his great service but simply a faithful use of the gifts with which God endowed him and a fearless obedience of the truth as he discovered it in God's Word. We are not confronted today by the abuses of the tithing taxes

that were seriously abused in Zwingli's day but there is no doubt that the apportionment system is viewed by too many as a tax no less than the tithe of the sixteenth century. Hardly would anyone claim that the average apportionment is oppressive,—in fact it is disgracefully small. But when even these small gifts are given grudgingly, too often, and still more often as of necessity, then there must be a real effort made towards reform that will assure a cheerful, joyous, even hilarious participation in the work of the kingdom. Just to what extent the method must be changed is less certain than that a new spirit must be infused into most of our Christian service.

But whence shall this spirit come? Is it to be produced through the preaching of philosophy and discourses on current topics? Can it be brought to us through the pseudo-psychological methods which humanistic religious educators declare are the salvation of the Church or through the business principles advocated by Church efficiency experts? In Zwingli's day new philosophers were appearing, too, new conceptions of Christian education were formulated even by the Reformer himself, and Church administration had to be readjusted from beginning to end. Yet those are not the things that come to our mind when we think of the Reformer of Zurich. He so possessed Christ as Savior and was so possessed by Him as Lord that he was not satisfied to proclaim Him to the populace who crowded to hear his sermons in the Great Minster but in order to reach the country people, he preached in the marketplace. So forceful, clear and vital was his testimony that friars at mass were converted while listening.

It would be impossible to aim to follow the methods of the Reformers, even if it

were desirable. It is, however, imperative that we learn from them something of the power of the Gospel when it is given a free course. There are still many ministers who are as faithful in preaching, in instruction of young and old as the Reformers were and possibly more faithful in pastoral work, and they are permitted to see that when they plant and water, or water where others have planted, that God gives the increase. Christianity has triumphed over all other religions when her proper spiritual weapons have been

IN HIS STEPS

We drink of the wine of justice
That bids us merrily go,
With a richness of contentment
That doth a glory show.

We sip the nectar of honor
That sweetens all our way;
We bask in truth's bright sunshine
That governs day by day.

We pray for a goodly courage
That we ably fill our post;
Have our actions always truthful,
Our tongues not prone to boast.

We cherish a true compassion
Like the One of Galilee;
We pray our footsteps be guided
To where He'd have us be.

Harry Troupe Brewer.

Hagerstown, Md.

used. In the first three centuries it overcame the religion and philosophy of heathenism. Whenever missionaries relied on the Holy Spirit working through the truth committed to the Church, Christianity prevailed. During the second and third centuries, the number of Christians doubled every forty-four years, lately in India every fifteen years. The crucial issue today is still, What think ye of Christ? "Christianity, and with it the Church, will be rejuvenated or become devitalized according to its Christology. A full Christianity does justice to the unique personality of the Christ of the whole New Testament whose living leadership has been experienced by the Church of every age and who has won from his followers the unanimously penetrating confession, 'My Lord and my God.'" We dare not minimize the fatherhood of God nor fear its political and economic implications. The brotherhood of man with its social challenge must ever be our serious concern. But unless the saviorhood of Christ is central, our religion lacks real motivation, possesses no sufficient spiritual impetus that truly stirs our souls to songs of praise unto the Lamb and sacrificial service to Him who loved us and gave Himself for us. It is well to sing, "This is my Father's world," but if our hymn books omit "My faith looks up to Thee, Thou Lamb of Calvary," then that which stirred Zwingli and his co-laborers is set aside for something that may be helpful and true but does not satisfy our deepest needs.

If we desire to have the power like unto that of Zwingli, we must emphasize anew and be loyal and obedient to that faith which was the source of his noble accomplishments.

Dayton, Ohio.

The Independent Merchant

(How he reacts to the Chain Store)

An interview with a chain-store manager appeared in a recent issue of this paper. Independent merchants have equal claims on the community and it should prove interesting to readers to present their point of view. The statement has been made that the chain-store, with 200,000 units now operating in this country, will, in a decade, control nearly fifty per cent of the country's retail distribution. More than 185 bills in opposition to chain control have been presented to legislative bodies. And in the state of New York the independent retail merchants have set on foot an organization numbering more than one thousand members.

The independent grocers, druggists, hardware dealers, bakers, jewelers and confectioners have a case. The position is stated as follows by an independent provision merchant with whom I talked, one of the most active and informed business men in his community:

"We do not begrudge the presence of the chain-stores. They made one mistake, however, in this community: they should have bought out the successful independent merchants. We independent men were strong before the day of the chain. We are strong today, and intend to continue doing business. The argument is presented that the chain-store can sell commodities cheaper than we can because it can buy in greater quantities. That is true. While I must buy a car or part of car, they can take several cars or an entire cargo. But not all chain-store buying is done on that basis; and there are instances where they can buy to better advantage than they can. Of course the argument of easier prices for commodities appeals to the public, and we lose customers. But the economic argument is not

the only argument the public should consider, by any means. I pay my clerks a living wage, and give them reasonable hours. If one of them is sick his pay envelope goes to him just the same. Last winter one of my men was out of the store eight weeks; and after he came back he was not himself for two months, but he received his wages just the same. We require our clerks to consider the customer's needs and always to be courteous and fair. They must weigh 16 ounces to the pound, no more, no less. Men working for me have been in my store without a break for 12 and 15 years. They are community men, know the people and town affairs, and have an interest in the community's well-being. I do not want to be a slave-driver, even though it would enable me to reduce costs of commodities to the customer.

"We pay taxes into the town treasury. If an appeal is made to me by a Church, charitable organization, lodge or worthy local movement I make my contribution. A certain per cent of the revenue that accrues to me through business done in this store flows back into local activities. Our windows are free for window-card displays on the part of Churches or other organizations which may wish to advertise that way, though window space is valuable to any merchant for his own advertising. This fact the chain well knows; and retains its windows for its own use.

"If a customer is not able to pay cash we give credit. Suppose sickness or unemployment comes to that customer. We will continue to carry him along for any reasonable time. Suppose you order a turkey for Thanksgiving. You need not pay for it until it has appeared on your table, and been proved as advertised. The

'cash and carry' idea will not permit you to make that test. You may order a peck of potatoes by telephone and they are at your door within an hour. We invite customers to visit us, examine any part of our store and stock and examine any detail of our working system.

"We intend to pay our employees adequate wages and to keep our clerks just as long as they are efficient, believing that good wages and employment are necessary to the morale of a community.

"I intend some day to try an experiment: I will let an impartial committee select a person who shall trade ten days at the chain-store, and an equal length of time at our store. I will guarantee that, at the end of that time, we will be able to prove to him that, for his own profit in prices, quality of goods and community interest he should trade with us.

"We rest our case in the hands of the citizens. We must get a living. We must maintain and develop a sound business. But we have further interests than that—we wish to be a genuine community center, with local men and women for clerks and helpers, with an interest in all local activities, with an interest in providing the family with prompt reliable service.

"The chain-store can outsell us in certain commodities, of course. But we believe that, for sound, genuine value, we independent merchants can satisfy customers as we did before the advent of the chain. My business, and that of others I know, remains sound, and we do not fear the future. Finally, it might be worth considering what would happen to the community if the independent merchant should have to go, and the chain should have its way."

E. H. C.

Lord Irwin and the Churches

By HUBERT W. PEET

I do not know when I have been at a meeting which left a greater sense of complete satisfaction than the great gathering at the Central Hall, Westminster, on July 21st, when Lord Irwin spoke on India to a packed audience representing the Churches and Missionary Societies. The holding of the meeting arose from the desire of so many of the religious public to show to Lord Irwin their appreciation of his work as Viceroy. But at the gathering itself—a gathering which could easily have been twice the size had a bigger hall been available—there was none of that bandying of laudatory phrases, none of that “pretentiousness” on the part of speakers, or sloppiness of sentiment which so frequently mars meetings attended by what is called the religious public. The whole assembly became a united gathering of men and women of goodwill, to whom Lord Irwin rendered an account of his stewardship of his work done on their behalf as British citizens, and, even more important, whom he encouraged to consider the Indian situation in the same spirit in which he himself had tried to deal with the problems with which he was confronted. His plea was for mutual trust and for patience and faith.

Lord Irwin himself most strikingly exemplified the difference between power and influence, which, he said, Britons must always bear in mind if they wished to continue to help India. It was realized by those who heard him that his success had depended, not on whatever forces of the British Government that might be behind him, but on the Christian influence of his own personality.

As he spoke in friendly terms of Mr. Gandhi and what he was convinced was the Mahatma's real and friendly attitude to the missionaries, as he pleaded for the putting aside of fear and suspicion and of motives unworthy of a trustee, you felt you were not listening to the politician or to the ordinary statesman. It was the

Christian impressing upon his friends that their only attitude to their fellows in India was to be the Christian one of “looking not on your own things but the things of others.”

Referring to the question of the trade boycott, and those who would foolishly try to force this trade on India, Lord Irwin said, “You cannot offer cotton goods on the end of a bayonet and then expect to sell it.” Trade, he pointed out, must rest on a basis of goodwill and a partnership which has mutual advantages for both parties. In this, as in political matters,

THE MASTER OF LABORERS

O Master of the common weal,
The shop, the field, the market place!
Thou knowest all the pangs we feel.
Thou knowest all our need of grace;
And where the world's injustice
goads

The wary, on the climbing roads.
Stoop once again with tender voice,
Though clanging discord fills the air,
To whisper hope and bid rejoice
All who the world's oppression bear.
O Master of the toiling clan,
Thou Son of God! Thou Son of Man!

George Edward Day, in

The Missionary Voice.

there must be mutual understanding. The fate of those whose eyes were continually turned to the India of a past day would be that of Lot's wife.

An address of admirable balance and of deep appeal was lightened by several touches, which did not get into most of the reports. Incidentally Lord Irwin reminded his hearers that it was absurd for the 40,000,000 people here in Great Britain to refer casually to the 80,000,000 Moslems as “a minority.” He illustrated

amusingly but fittingly how in an atmosphere of distrust, people refuse to take risks, by a story of a civil aviation display in India at which the airmen found it difficult to get anyone to take a trial flight. The general desire of people to stay where they were was illustrated by the reply of one man to the airman's invitation. “No, Sahib, I prefer *terra firma*, and the firmer it is the less my terror.” This illustration will apply equally to the untrusting both of India and Britain.

His other illustration was that of a polo match in Bengal he recently attended. He noticed how when the British team swept down the field there was little applause from the Indians present, who, however, cheered to the echo their own team. “But,” said Lord Irwin, “there was one Englishman playing for the Indian team, and when he accomplished a good stroke for his side, the applause was as great for him as for any of the others.” He left us with this parable as one of his final thoughts.

A fatherly, dignified chairman, just suited to the occasion, was the Archbishop of Canterbury. He was particularly happy in the petition in the form of a litany with which he closed the meeting, in which unitedly we prayed for the spirit of fellowship and understanding for the Round Table Conference and for Mr. Gandhi, concluding with the words: “Finally let us dedicate ourselves to faith in India, and to goodwill for its people, and that we may banish from our minds the spirit of fear and suspicion.”

As I have said, it was a great and satisfying meeting. We as Christians, wearing many liveries here on earth, met together with a great fellow Christian, and in hearing from him of work and aspirations for India, we realized that, be we Quaker or Anglo-Catholic, Evangelical or Modernist, Anglican or Free Church, we have in the Christian way of life a road we can walk together in true fellowship and to the glory of God.

NEWS IN BRIEF

CLASSES MEETING IN SEPTEMBER, 1931, ACCORDING TO THE RECORDS RECEIVED IN THE OFFICE OF THE STATED CLERK OF THE GENERAL SYNOD

September 22:

Northeast Ohio, Cleveland, O. Third; Rev. H. Schmidt, pastor-loci, 862 Eddy Road, Cleveland, Ohio.

September 28:

Clarion, Troutville, Pa., Paradise; Rev. A. H. K. Hoshauer, pastor-loci, Troutville, Pa.

West Susquehanna, Boalsburg, Pa., St. John's; Rev. Howard L. Wink, pastor-loci, Boalsburg, Pa.

September 29:

St. Paul's, Watson Run, Pa., St. John's; Rev. W. H. Kerschner, pastor-loci, R. D. 4, Meadville, Pa.

NOTICE

Two conferences on Christian Education will be held this fall for the Eastern Synod, the first at Sunbury, Pa., on Sept. 22; the second at Lansdale, Pa., Sept. 29. A room will be reserved for the exhibition of Church School literature and Church School projects, such projects representing hand work in the program of the Church School. Pastors are kindly requested to send any hand work done in the program

of the Church School to Rev. C. W. Walek, Sunbury, Pa., to reach him by Sept. 15.

SYNODS MEETING IN SEPTEMBER AND OCTOBER, 1931

Synod of the Northwest—September 8, 1931, Sauk City, Wis. (First Reformed).

German Synod of the East—September 15, 1931, New Brunswick, N. J. (St. John's Reformed, Livingstone Ave.).

Synod of the Mid-West—September 21, 1931, Ft. Wayne, Ind. (St. John's).

Synod of the Potomac—October 19, 1931, Huntingdon, Pa. (Abbey).

Mr. Bart A. Behrens, who served as student pastor at Ridgely, Md., for the past two years, accepted a call to the charge at Rohrerstown, Pa.

Note that the date for the meeting of Northeast Ohio Classis is changed to Sept. 22 (Tuesday), beginning 9.30 A. M. It will be a one-day session.

Rev. Dr. Ambrose M. Schmidt has been enjoying a delightful week with his son, daughter and granddaughter in their fine new home in Fairmont, W. Va.

It would be greatly appreciated if pastors of students attending Gettysburg College would forward their names to Rev. Howard Schley Fox, pastor of Trinity Church, Gettysburg, Pa.

Mr. Boyden A. Fesperman, 64, father

of Revs. Harvey A., Frank L. and Hoy L. Fesperman, entered into the heavenly rest on Aug. 26. An account of the life and labors of this dear brother, who left so rich a legacy to the Church, will be given later.

The “New York Times” of Aug. 24, contains a half column account of the interesting survey on “Factors Related to Sunday School Growth and Decline,” made by Dr. Nevin C. Harner of Lancaster Theological Seminary, in his research work at Teachers College, Columbia University.

St. Andrew's Church, Allentown, Pa., Rev. Henry I. Aulenbach, pastor, took advantage of the summer months by completely rewiring the S. S. and Church auditoriums and installing a beautiful and appropriate semi-indirect lighting system. The regular morning service was held at 8 A. M. during July and August, with most excellent results. Harvest Home will be observed on Sept. 13.

In a “Call to the Churches” in connection with Labor Sunday, Bishop Francis J. McConnell, as President of the Federal Council of the Churches of Christ in America, urges that the occasion be observed as a day of special prayer “for deeper sympathy with the unemployed, for guidance in finding the way out of the present economic depression, and for the conscience and intelligence to build our social order on a firmer basis of justice for all.”



THE REV. DR. SAMUEL R. BRIDENBAUGH

The Rev. S. R. Bridenbaugh, D.D., 82, long a distinguished leader of our Church, died in Greenville, Pa., where he was visiting, on Sunday, Aug. 23. The funeral was held Aug. 27 in Reading, where Dr. Bridenbaugh long served as pastor of Second Reformed Church. He is survived by his son, John H. Bridenbaugh, Esq., Sinking Spring, Pa., with whom he made his home since the death of his wife. An account of the life and labors of this well known servant of the Church will be given later.

In preparation for the celebration of the 400th anniversary of the death of Zwingli, the founder of the Reformed Church, the Executive Committee of the General Synod requested Dr. T. P. Bolliger to write a biographical sketch of Zwingli. This has been printed as an attractive booklet, copies of which are obtainable from the book store for 25c postpaid. Zwingli and his work should be studied at this time by all our people. And this is a biography worth studying.

Dr. J. H. String, Zelienople, Pa., accompanied Mrs. String to the very thoroughly equipped Church School of the Oakley, Cincinnati, O., and was induced by the pastor, Rev. C. O. Schroer, to preach before the fine summer audience. After visiting relatives in Norwood and Portsmouth, O., Dr. and Mrs. String enjoyed the trip of three days along the Ohio River, the boat passing through 33 government locks from Cincinnati to Pittsburgh.

Rev. and Mrs. Orris W. Haulman, of Grace Church, Akron, O., spent a week, together with Rev. and Mrs. E. E. Zechiel, of Wooster Ave. Church, Akron, at the home of Mr. and Mrs. D. H. Smith, of Culver, Ind. Mr. Zechiel reports that, as a fisherman, Mr. Haulman is a "good preacher." Bro. Haulman has not yet been heard from.

Union out-door services were held on the playgrounds at Shrewsbury, beginning with a Home-coming service on the evening of Aug. 9, and continuing every Sunday evening during the remainder of August. On Aug. 23, the Rev. C. M. Mitzell, pastor of the Shrewsbury Charge, delivered the sermon. On the evening of Aug. 16, the family of the minister gave a musicale in Bubb's Union Chapel, near Seven Valleys, before a good sized audience. Bethlehem, Stiltz, held its annual picnic on Aug. 1, with Home-coming services on Aug. 2, and St. Paul, Shrewsbury, held its annual picnic on Aug. 29. The popular Stiltz band furnished music for both occasions. Two catechetical classes will be confirmed at St. Paul on Sept. 27, and at St. John, Sadler, on Oct. 11.

The wedding of Miss Bernice Hoover, daughter of Rev. and Mrs. S. Charles Hoo-

ver, to Mr. Clifford Singley, took place in Second Church, Harrisburg, Pa., Thurs., Aug. 27, at noon, the father of the bride officiating. The bride was attended by her cousin, Miss Dorothy Schuck, Sunbury. The groom, who is a son of Mr. and Mrs. G. E. Singley, of Reading, Pa., was attended by his brother, Robert Singley, as best man. Messrs. Jack Singley and Benjamin Bellemere were ushers. A reception was given at the Party House for the bridal party and immediate families. Both bride and groom are graduates of Lebanon Valley College. Mrs. Singley also attended Hood College and for the last 2 years taught English at the New Cumberland, Pa., High School. After their honeymoon trip to the South, Mr. and Mrs. Singley will be at home at Mt. Pleasant, Pa., where Mr. Singley is athletic instructor in the schools.

The S. S. of St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, held its picnic at Ontelaunee Park, New Tripoli, on Aug. 22. For a number of years the picnic was omitted due to the motorized spirit of the day, but this year the old basket picnic idea was revived, and the interest in a train ride came back, and accordingly 311 passengers went on the train. Many came later in the day by automobile, and a real old-fashioned crowd spent a glorious day at this park, 30 miles from Reading. One of the representatives of Reading Recreation Group helped to provide interesting games for the "kiddies" and grown-ups. Peanuts, pretzels, balloons, etc., were distributed. Charles R. Krick and Isaac J. Zinn, superintendents, were assisted by a busy committee. Rev. Mr. Poetter will return to his pulpit on Sept. 6. The Harvest Home Festival will be celebrated on Sept. 20. The night worship will be resumed Oct. 4. Preparation is being made to celebrate the 40th anniversary of the congregation on Nov. 22, 1931.

The National W. C. T. U. sends out this news comment: "Aboard the private yacht of Gen. W. W. Atterbury, president of the Pennsylvania Railroad, government officials seized a quantity of liquor in Alaskan waters, and news of this was printed in the papers of Aug. 23. Gen. Atterbury, foremost opponent of Prohibition, is a director of the Association Against the Prohibition Amendment. He left his own party in Pennsylvania to work and vote for a Wet on whom the Association Against the Prohibition Amendment had spent a million dollars. (Without success.) Gen. Atterbury has done his best to swing his party to the brewers and distillers and to restore those public enemies to a legal status. This effort seems to be a characteristic of the wealthy club-window type of reactionary and it is hopeless to expect better things of him; but we trust his freedom with liquor will not extend to the men who operate the trains on the Pennsylvania Railroad."

During April, Rev. J. Edward Klingaman, of York, Pa., taught the mixed Bible Class at Heidelberg Church, York, Pa., Rev. W. S. Kerschner, D.D., pastor; taught the men's class and preached in Christ Church, Hagerstown, Md., Rev. Harvey A. Fesperman, pastor; preached in St. Paul's Church in the Clear Spring Charge, Md., and taught the young men's class in the Grace Methodist Church, York, Pa., Rev. Dr. Leidy, pastor. In May, Rev. Mr. Klingaman taught the men's adult Bible Class at Bethany Church, Rev. Geo. A. Sorber, D.D., pastor, on 4 occasions, and assisted the pastor in Grace Methodist Church, York, three times. In June, Rev. Mr. Klingaman preached in Grace Church, Hanover, Pa., Rev. W. S. Harman, pastor, taught the men's class and addressed the S. S.; he also taught the men's class twice in Bethany Church and filled the pulpit in the Grace Methodist Church, York, Pa. In July, Rev. Mr. Klingaman addressed the Men's Bible Class of the United Evangelical Church, York, Rev. Mr. Yost, pastor, on the subject, "The Low Cost of High Living"; filled the pulpit for the Baptist

INSURANCE FOR CHURCH MEMBERS—CLERGYMEN OR LAYMEN

ORGANIZED 1912

Incorporated under Insurance Laws of Indiana. (Full legal reserve maintained.) We issue a Single, Double, or Triple Accident and Health Policy. Sickness Benefits, \$5.00 to \$31.50 per week. Accident Benefits, \$5.25 to \$41.25 per week. Burial Benefits, \$100 to \$500. Life Insurance, Term; Straight Life; 20 Pay Life; 20 Year Endowment; Endowment at 65; Endowment at 70, \$500 to \$5,000. Accident Insurance, \$200 to \$7,500. The Membership fee is \$3.00 Single Policy, \$5.00 Double, \$7.00 Triple, with or without Burial Insurance, pay cost to Jan. 1, 1932. Terms to Clergymen. For full particulars write us, giving date of birth. Address

CHURCH MEMBERS RELIEF ASSOCIATION

J. K. AKE, Pres.

827-30 Occidental Bldg., Indianapolis, Indiana

Church, York, Rev. John L. Sawyer, pastor, on two occasions; taught the Men's Adult Class in Bethany twice and assisted the pastor of the Grace Methodist Church. In August, he taught the Men's Adult Class in Bethany Church; preached in the Reformed Church at Frysville, Rev. Oliver K. Maurer, pastor; taught the Men's Adult Class in St. Paul's Evangelical Church and filled the pulpit of the same Church in the morning.

In St. James Church, Allentown, Pa., Joseph S. Peters, D.D., pastor, Prof. Joseph M. Shumaker, of Cedar Crest College, a member of St. James Church, supplied the pulpit for two Sundays during the absence of the pastor who, with Mrs. Peters, spent a week at the Hotel Ludy, Atlantic City. More families than usual spent Aug. 27 attending the anniversary of Bethany Home; Dr. Peters attended the reunion of the former Bethany boys and girls. The W. M. S. held its July and August meeting in Community Park, Fogelsville, Pa. Whole families attended, and the Girls' Guild so recently organized were guests of the Missionary Society both at the meeting and for supper. The July meeting was broken up by a heavy thunder storm; the August meeting suffered no such fate, but was carried through completely to the satisfaction of everybody. Miss Sadie L. Guth, a member of St. James Church, suffered a shocking death when on July 27 she fell from the fifth story window in the Allentown National Bank Building. She was closing the windows of the office in which she was employed, and met instant death in her fall. The funeral service was held from her late home in Allentown on Aug. 1, with many sorrowing friends and relatives present to mourn her tragic death. Members of St. James Consistory served as pall-bearers. Miss Dorothy Fritz and Miss Flora Miller, delegates for the Girls' Guild, represented that society at the Collegeville Conference. Mrs. Charles Bachman, president of the Missionary Society, gathered a party of 25 members who with her attended the conference on Thursday. The pastor and his family were among the number.

The Spiritual Retreat at Camp Mensch Mill under the auspices of the Classis of Philadelphia, Sept. 14 and 15, 1931, has the following program: Monday, 2.45 P. M., Charles B. Alspach, D.D., presiding: Scripture Lesson and Prayer—Rev. Dewees F. Singley; "The Only Teacher"—Rev. Aaron R. Tosh and Elder Joseph S. Wise; "The Chief End of Prayer"—Revs. John M. Herzog and Edwin H. Romig; "Prayer and Love"—Rev. Carl G. Petri and Elder Howard S. Welker; "The All-Inclusive Condition"—Rev. Urban C. Gutelius and John Lentz, D.D. Monday, 7.30 P. M., Elder Harry E. Paisley, presiding: Scripture Lesson and Prayer, Rev. Edward O. Butkofsky; "The All-Comprehensive Gift"—Revs. Thomas H. Matterness and Ralph E. Stout; "The Boldness of God's Friends"—Rev. Maurice Samson, D.D., and Elder Harry E. Paisley; "Prayer Must be Definite"—Rev. Elmer E. Leiphart and Supt. Charles E. Miller; "Prayer in Harmony with the Being of God, and the Destiny of Man"—Revs. Paul S. Leinbach, D.D. and J. Rauch Stein, D.D. Tuesday, 9.00 A. M., Albert G. Peters, S.T.D., presiding:

Scripture Lesson and Prayer—Rev. Ralph L. Holland; "The Certainty of Answer to Prayer"—Rev. J. G. Kerschner and Supt. Bert H. Fry; "The Faith That Takes."—Revs. Edwin N. Faye and James W. Bright; "The Power of United Prayer"—Rev. Franklin H. Fisher, D.D., and Supt. Irvin L. McNair; "A Life of Prayer"—Rev. Rufus C. Zartman, D.D., and Elder A. Calvin Frantz.

WANTED: An energetic, refined woman about thirty-five years of age to act as Matron in a Boys' School in the country. Must have executive ability and be able to handle help. Apply stating experience and also submitting photograph if possible and credentials to M. P., "Messenger" Office, 915 Schaff Building, Philadelphia, Pa.



Mrs. Edwin S. Lentz, Secretary

Missionary Educational Institutes. The attendance records of the 1930 Missionary Educational Institutes showed 4,895 women or one-fifth the membership of the W. M. S. G. S. in attendance at the 39 Institutes. Last year there was but one Institute held in Midwest Synod; this year arrangements are being made for nine. In Ohio, Pittsburgh and Potomac Synods one or more Institutes were sponsored by each Classical Society. We trust the same record may be attained in Eastern Synodical Society this year. The note of personal challenge, carried over from the North American Home Missions Congress last December, pulled the trigger for the subject "This Means Me." We quote the following from a recent letter to Classical Presidents: "To some persons it has seemed that Institutes and Classical Conventions cover the same ground. This may be true when the purpose of the Institute is not clearly defined. To illustrate. The Institute is as the first day of school when the teacher, fresh from summer university study, outlines a proposed schedule, with text books, supplementary reading and necessary laboratory testing and analysis. The Classical Convention is as the closing day when the main business consists of collecting, evaluating and filing examination records. The Institute is the Awakener: the Classical Convention the Recorder. The W. M. S. has few occasions which call out the entire membership. The Institute is such and officers should stimulate desire to participate. True, officers and departmental secretaries attend many meetings: this is the price and privilege of the respective position. Occasionally from the rank of officers comes the cry "Too many meetings." Because you, dear officer, have too many meetings, is that a reason for lack of enthusiasm when once a year a Missionary Educational Institute brings some of your privileges within reach of everyone? . . . Attendance Aim, 6,000.

Recognition of Unique Merit. From the June issue of "The Step Ladder," monthly journal of "The Order of Bookfellows," we note that the first prize of \$35 in the Sperling Sonnet Award for sonnets, interpretative of a musical composition, was given to Mrs. Margaret Strack Fischer, of Denver, Colo. The prize sonnet, "Military Memories," interprets Lenore Symphony No. 5, by Raff. We congratulate Mrs. Fischer.

For a number of years Mrs. Fischer has held membership in this International Association composed of about 7,000 men and women readers and writers. The Order of Bookfellows was founded by Flora Warren Seymore: its high ideals and standards have made possible the retaining of the following writers on its Advisory Board: Hamlin Garland, Edwin Arlington Robinson, Frederick Starr, John G. Nei-



FURNITURE  **by DE LONG**
FOR CHURCHES • SUNDAY SCHOOLS

Experience that Saves . . .

In refurnishing your Church or Sunday School, our experience can prove helpful. Ofttimes our suggestions have resulted in finer interiors at actual savings.

We will be glad to go over your refurnishing plans if you wish, at no obligation, and to estimate the cost.

Address Department C, DeLong Furniture Company, 1505 Race Street, Philadelphia, or 329 Fourth Avenue, New York.

hart, Carl Van Doren, Irving Bacheller, Edwin Markham, Richard Burton, John Erskine, Hugh Walpole. The Winged Torch is the insignia of the Order. Some time ago, a poem, "The North Sea," was published in "The Step Ladder." An essay has been accepted. This will appear in the near future.

Because of Mrs. Fischer's valuable contributions to the literature published by the W. M. S. G. S. and because few members have the privilege of personal acquaintance, we feel free to introduce her as our "shut-in" contributor. For many years, by incessant watchfulness, Mrs. Fischer has held at bay the ravages of tuberculosis. At present she is too ill to write, but well enough to create for the day when she will be stronger. Her address is 1225 Merion St., Denver.

Relief for China. Following a meeting of the Foreign Missions Conference of North America, Aug. 25, announcement was made that Protestant Mission Boards would campaign for funds to relieve distress in the flooded Yangtze Valley. The situation is such that the extent of the disaster cannot be comprehended—millions are homeless, thousands sick and dying.

Although inadequate to full understanding of China's many terrifying floods, careful reading of "The Good Earth" reflects the hopeless panic, the inescapable frenzy of being caught in a trap. With the primitive instinct against starvation, successive famines have not only used up vegetation and trees on the hill and mountain sides, but the roots which hold the soil have been dug up to the last tips. Consequently the hill and mountain sides have been washed into the river beds and the rivers have been forced to the level or above the surrounding area. . . . Rains, breaking of dykes, floods, famine, death. Almost within radio call. To raise this relief fund, the Protestant Churches, the Y. W. C. A., the Y. M. C. A. and the Bible Society will co-operate. A conference with President Hoover has been arranged with a view to full co-ordination of efforts. You are challenged to help.

"The School Follows the Child." Several weeks ago, we wrote briefly of the distribution by states of the migrant work under the Council of Women for Home Missions. Among the camps, for which the Council of Women provide workers, is one in the cotton fields located near Dos Palos; workers, Mexican; open October to April. For a vivid picture of life in a typical cotton camp we wish to recommend an article by Hubert Phillips, "The School Follows the Child," in September "Survey Graphic." Our camp at Dos Palos is not one to which the school has come but in all our Western camps there is close co-operation between the school and health agencies and the workers provided by the Churches.

FRANKLIN AND MARSHALL COLLEGE

Franklin and Marshall College will open its 145th year, Sept. 17, with registration Sept. 15 and 16. The registration of students at this time is equal to that of a year ago, and indications point to a normal enrollment for the year. Last September 729 students were enrolled. Announcement has just been made by President Henry H. Apple that Mr. Richard W. Bomberger, M.A., headmaster for the past three years of Donaldson School, Ilchester, Md., has been chosen dean of the college, to succeed Dr. Howard R. Omwake, who has resigned to become president of Catawba College. Mr. Bomberger was born in Boonsboro, Md., the son of the Hon. and Mrs. Harvey L. Bomberger, and is thirty-four years of age. His father is a trustee of Franklin and Marshall. He was graduated from Franklin and Marshall in 1920, after one year's interruption of his course, during which he was in the Coast Artillery of the United States Army. While in college, he was class president in his junior year, and Diognothian orator. After graduation, he took graduate work at the University of Virginia and received the degree of M.A. He became teacher of English in the Donaldson School, and in 1928 was made headmaster, building up the school rapidly in equipment and numbers during the past three years. He is a member of the Episcopal Church and of the Phi Kappa Psi fraternity. Several years ago he was married to Miss Catherine Downs Schnebly of Clearspring, Md., and they have one son, Richard Watson, Jr. Dr. Apple states, in connection with his announcement, "The College is fortunate in securing a young man who is particularly well qualified for the position of dean. The work of the preparatory school is co-ordinated with that of the college, and gives Mr. Bomberger a splendid background for his new position. The action of the Board of Trustees is plainly in line with the policy of colleges generally in seeking out young men of promise who have sufficient time before them to create and strengthen an executive position." Mr. Bomberger's selection was unanimously ap-

CHURCH FURNISHINGS

Church Decorator, Fresco-Painting and Decorating
MURAL PAINTINGS A SPECIALTY

Sketches Submitted on Application

H. P. BERGER : : Lebanon, Pa.



MENEELY BELL CO.

TROY, N. Y. and
220 Broadway, N. Y. City

BELLS

proved by the trustees without a meeting for a formal election.

The College deeply regrets the resignation of Dean Howard R. Omwake, who will leave in October to begin his presidency of Catawba College, Salisbury, N. C. Dean Omwake has given twelve years service in this office at Franklin and Marshall as the first dean on its faculty. He will succeed the late Elmer R. Hoke, Ph.D., a graduate of Franklin and Marshall in 1913, who died last spring after six and a half years of successfully building up Catawba College. Dean Omwake was a pathfinder in his office, at Franklin and Marshall, with no precedents to guide him in this institution, but he has worked out his problems so successfully that he has merited and received the highest esteem of students and faculty. This, too, has been at a time when the student body has more than doubled and the faculty more than trebled.

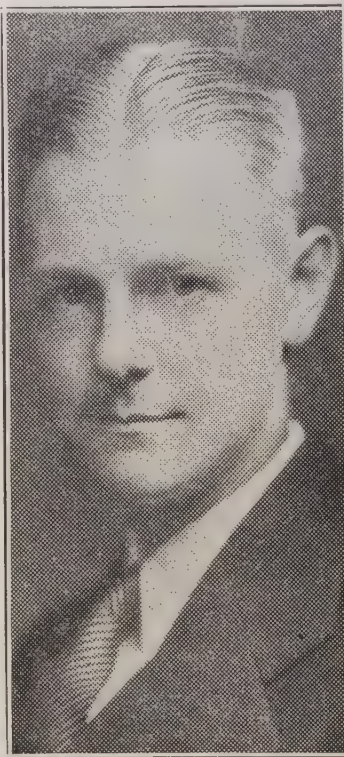
The College also regrets the resignation of Prof. Paul M. Limbert, Ph.D., '18, of the department of Religious Education, who has accepted a position as assistant in Religious Education at Columbia University. Dr. Limbert has been a member of the faculty for eight years and has not only done excellent work in this capacity, but has also been the director of St. Peter's Reformed Church School, and active in leadership in county, state and national religious educational work. A dinner was given at St. Peter's Reformed Church, June 17, in which Dr. and Mrs. Limbert were given a tribute of appreciation for their helpfulness to that congregation. It was attended by about 70 persons.

Prof. Mortimer V. Marshall, Ed.D. (Harvard), has returned after a year's absence as associate professor in Education; Mr. Macdonald Fulton, substitute instructor in Biology for one year, and Mr. R. E. Will, substitute instructor in English for one year. Prof. John B. Noss, Ph.D., '16, has been advanced to head the department of Religion, and Rev. Charles D. Spotts, '22, former pastor of St. Peter's Reformed Church, has been chosen assistant professor of Religion.

Richard W. Bomberger, M.A., '20, Made Dean of Franklin and Marshall College

Richard Watson Bomberger, A.M., headmaster of the Donaldson School, Ilchester, Md., has been elected dean of Franklin and Marshall College. It was announced today by President Henry H. Apple. Mr. Bomberger was graduated from

Franklin and Marshall College in 1920 with the degree of Bachelor of Arts and received the degree of Master of Arts from the University of Virginia in 1926. He was teacher of English and assistant headmaster of the Donaldson School for six years. He has been headmaster since 1928, in which time he has greatly improved the work and standing of the Donaldson School



Richard Watson Bomberger, A.M.

as accredited by the Association of Colleges and Secondary Schools of the Middle States and Maryland and the Maryland State Board of Education. Mr. Bomberger is 34 years of age. His experience in scholastic guidance of students and executive service has given him valuable preparation for the duties of dean to which he has been elected. The action of the Board of Trustees is in line with the policy of most educational institutions to secure a young man of promise with years enough ahead of him to enable him to create and maintain a strong executive position. His

father, Harvey S. Bomberger, Boonsboro, Md., is a member of the Board of Trustees of Franklin and Marshall College. In 1923 he was married to Catharine Downs Schnebly, of Clear Spring, Md., and has one son, Richard Watson, Jr.

Mr. Bomberger is available for immediate service to the College. Registrations are now being made for the opening on Sept. 17, 1931, when the address will be delivered by President Henry H. Apple. Dr. John B. Noss has been promoted to the position of Professor of Religion and Charles D. Spotts, pastor of St. Peter's Reformed Church, Lancaster, Pa., has been elected Assistant Professor of Religion. Dr. M. V. Marshall returns to the faculty after a year's absence as Associate Professor of Education. Macdonald Fulton, A.M., was elected Instructor in Biology and Robert Ellsworth Will, A.M., Instructor in English.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

"You can now prepare for the cornerstone laying." That is what the contractor said to us several days ago. We have begun preparations for that event, though we have not yet decided just when that is to happen. The date will be announced a little later.

The stone wall of the new building is above the ground around the entire building. The wall on the south side of the building is about ready for the water-table. The same is true of the west wall. The masonry work is progressing very rapidly due to the large force of men on this part of the work.

The driven well to be used in connection with sewerage disposal was completed at a depth of 129 feet. It is piped to a depth of 65 feet. It was tested out by running water into it at the rate of 125 gallons per minute for a period of four and a half hours and during that time the water disappeared as fast as it entered. The well is apparently a very good one.

During the past week the giant shovel was busy with the work of grading. About eight hundred yards of earth was removed immediately north of the west wing of the new building. This was found necessary to afford proper access to the basement entrance and to the kitchen. Over seven hundred yards of earth had to be removed to make possible the driveway and walks from the street to the building at the main entrance to the south.

HOME AND YOUNG FOLKS

Home Education

"The Child's First School is the Family"
—Froebel

THE TODDLER IN THE FLOWER GARDEN

By Viola E. Holley

It was summer-time and the flowers that I had planted in my garden were in bloom. Then I learned what a problem it was to keep the eighteen-month-old toddler from picking the blossoms. He had just grown big enough to run about alone in the garden, and he was no longer content to stay where I put him.

And what a beautiful new world he had found! New buds were opening every day. Butterflies were flitting all about. The grass was soft and cool for little bare feet. It was truly a delightful place for

him to spend the morning hours if only I could find some way to teach him not to pick the blossoms.

But what a problem it was! Their gay colors delighted him. Then, too, he has seen me pick them, and thought it was the thing to do. I did not feel that I should punish him, for I wanted him to learn to enjoy the flowers, even though he was so small. I finally thought of a plan.

Each day, when out of doors, I took the opportunity to walk with him among the flowers. I did not pick any of them at this time. Instead, I stooped and patted the blossoms gently and caressingly and said, "Pretty, pretty." At once his little hand flew out to one of them and he patted it and tried to say, "Pretty, pretty," while he smiled up at me.

In this way we explored all parts of the garden. We admired the great tall sunflowers which I had to lift him high to see and pat. We visited the four o'clocks in the evening when their flowers were open, and in the morning when we found them asleep. We admired the borders of

dainty forget-me-nots and the gorgeous beds of poppies. The little pansies especially delighted him, and he ran to see them again and again.

We made our little journey through this land of flowers as often as possible. It always proved to be a happy trip, for often there were many surprises. Now and then a humming-bird or a sphinx moth joined us, and always took care, as we did, not to harm the blossoms.

When new flowers began to bloom, especially when my choicest blossoms sent forth their buds, I was even more careful to be with him when he first saw them.

In a short time the garden offered little temptation for flower picking. He ran about alone among the blossoms, patting, now here, now there, enjoying their softness and the brightness of their colors. When he had thus satisfied himself, he went elsewhere to play.

There were days, of course, now and then, when he did pick a blossom. Whenever this happened, I stopped my other work and went with him, showing him

again how we could pat the flowers instead of picking them, but this was seldom necessary and many happy hours were spent in the garden.

"A kindergarten does give a valuable return for the money expended. It emphasizes at an early age important qualities such as cleanliness, kindness, orderliness, thoughtfulness of others, generosity, unselfishness, promptness and regularity."—H. DeW. DeGroat, Principal, State Normal and Training School, Cortland, New York.

Are the future citizens of your community receiving the advantages of kindergarten training? If not, write to the National Kindergarten Association, 8 West Fortieth Street, New York, for advice and information as to how a kindergarten may be secured.

Mrs. Hebron: "I do think our new minister is simply wonderful—why he has a way of bringing home things to you that you never saw before."

Mrs. Irony: "That's nothing wonderful—why our laundryman's been doing that with us for a long, long time."

WIDE AWAKE YOUTH IN LOS ANGELES

There are parts of the world where you are awakened by the twittering of birds. In other places you are aroused by steam whistles, or alarm clocks, or hotel clerks who say "This is the second time I've called you, are you really up?" The Young People's Fellowship of First Reformed Church, Los Angeles, have devised a better way. They awaken you with roses.

Very early on the Sunday after the Golden Jubilee Convention the awakening signal was given to me. A great box of fragrant roses, long stemmed dark red ones, long stemmed bright pink ones, tiny blush roses which seemed to have strayed out of a fairy bouquet—all these to make a room lovely, and tucked in a corner of the box some snowy gardenias ready to go to Church.

So the gardenias and I went to First Church to renew acquaintances with old friends, especially with Mrs. Evemeyer and the four delegates to San Francisco, and to have the privilege of speaking in Mr. Evemeyer's pulpit at the morning service. Dr. Dolch, of the University of Southern California, conducted the service.

For the afternoon the Young People's Fellowship of First Reformed Church had arranged an officers' and leaders' conference for the young people of all the Reformed Churches of the vicinity and in spite of unusual heat a fine group of young people met in the Fellowship Parlor of First Church with Miss Martha Hershberger presiding. We spent the afternoon in a very practical discussion of some of the local Church problems and then hurried to Exhibition Park for a delicious picnic supper.

Gathering in First Church again in the evening we enjoyed an enthusiastic Young People's Rally with young people from Trinity Reformed Church, West Hollywood, the Hungarian Reformed Church and the Japanese Reformed Church of Los Angeles joining with the young people of First Reformed Church and a delegation of Christian Endeavorers from Ohio, under



Gene Stone in San Francisco

the leadership of Rev. Herman Klahr, who were visiting Los Angeles on their post convention tour. Miss Hershberger welcomed the guests very graciously and we were entertained by songs by each delegation and brief speeches by the Revs. Francis J. Schmuck, Albert Hady, Herman A. Klahr, and J. Hawkins from Tiffin, Ohio.

It was my privilege to give the address that evening after which we adjourned to the Fellowship Room for a time of pleasant conversation and the excellent refreshments which had been prepared by some of the members of the Young People's Fellowship. All the organizations represented reported decidedly worth while activities in the field of young people's work. There is every reason to believe that under their capable youth leadership the young people of this section of our Church will make great progress in the future. Visitors to Los Angeles will always enjoy attending the services of any one of our Churches there and will find the new First Church a beautiful example of Church architecture.

Catherine Miller Balm.



Leaders' Conference, Reformed Church Young People's Organizations, Los Angeles, California

EVERY CHURCH ORGANIZATION NEEDS MONEY



Through our liberal co-operative plan

GOTTSCHALK'S METAL SPONGE

Let the LITTLE FELLOW show your organization the way to greater usefulness and service.



METAL SPONGE SALES CORP'N

John W. Gottschalk President

Lehigh Ave. and Mascher St., Phila.

has helped more than 30,000 different bodies raise funds to successfully promote their work. It is a meritorious household necessity that sells and repeats easily. It cleans and scours everything—yet keeps the hands dainty and white. Write today for information regarding our liberal money-making plan.



MAY HAVE DREAMT IT

"Are you positive," demanded the counsel, "that the prisoner is the man who stole your car?"

"Well," answered the witness, "I was until you cross-examined me. Now I'm not sure whether I ever had a car at all."

Buffalo News.

The Family Altar

By the Rev. William H. Lahr

HELP FOR THE WEEK OF SEPT. 7-13

Practical Thought: "Blessed are they that have been persecuted for righteousness sake; for theirs is the kingdom of Heaven."

Memory Hymn: "Rescue the Perishing."

Monday—Persecuted for the Gospel's Sake Acts 14:1-7

Our text gives us just one more example of the Jews stirring up the Gentiles or someone else against the preaching of the Gospel. There surely are no greater benefactors in the world than the men and women who preach "the good tidings of great joy." Does it not seem strange that they should have been persecuted for this noble service? Why should a child bite the hand of the mother than feeds it? The Jews did it because they were jealous. It is done to this day: there is fully as much opposition to the Church and its unselfish service today as ever. Perhaps it is not jealousy today as much as a revolt against a Power which changes. We do not want to be changed. It is an honor to be persecuted for righteousness sake. But let us be very careful lest we provoke "unworthy persecution, which is not for righteousness sake."

Prayer: Lord Thou art wonderful in all Thy doings. Make us truly grateful for Thy word of salvation. Make us willing and joyful as we teach, preach and live it. If we should be persecuted for Thy name's sake, make us truly happy because it is for Thee. Amen.

Tuesday—The Cripple at Lystra Acts 14:8-18

This experience of Paul teaches us very important lessons which we need today: the first is that without faith we can do nothing in God's kingdom. This impotent

man had faith, but it needed to be coupled up with Paul's faith and Paul's activities. God might have healed this man without Paul's word, but he did not. Paul spoke, the man believed and God healed; and now the people believed and proceeded to worship Paul and Barnabas instead of God. People today are still saying: "Give us miracles and we will believe." They do, but their faith is just as unwholesome as was that of the people in Lystra. When will men learn to place values where they belong? They are willing to pay their last dollar to the man who heals their body, and if he is a charlatan, they will even worship him; but the healing of the soul they hesitate to accept as a gift.

Prayer: God, help us to believe in Thy healing power. Help us more and more to realize that all power is with Thee. Teach us to know and appreciate that the salvation of our souls is the greatest of all blessings. **Amen.**

Wednesday—Perseverance in the Gospel Acts 14:19-28

There are three attitudes people take towards reverses and hardships. 1. The great mass of people who are hardened and disheartened by every unpleasant experience. They seem to grow weaker by every experience. 2. There are those who, like Paul, get up stronger every time they are knocked down. These are the real worth while people in the world. Paul was stoned and left supposedly dead. He arose stronger and more trustful in God than ever before. 3. The class which boasts of never having been beaten. Their ways have always been ways of pleasantness. They have neither profited nor lost in the battle of life. Consequently they pass through life lukewarm. They do little harm, but they certainly do not do much good.

Prayer: We thank Thee Father for heroes like Paul who have taught us the real philosophy of life. As we think of him and of Thee, O Jesus, we cannot pray for ease and pleasantness; we dare not ask to be spared from Gethsemane; but we pray that Thou wouldst at all times send us a messenger to strengthen us. **Amen.**

Thursday—Help for the Discouraged 1 Kings 19:9-18

Elijah was discouraged because the people did not obey God. Through his prophesy he had brought disaster upon the prophets of Baal. Jezebel had him persecuted for this. He fled into a cave and desired to die. The Lord came and called him back. Jehovah passed by in a wind, in an earthquake and in a fire, but Jehovah was in neither of these. Jehovah was in the still small voice. This still small voice was effective. Let us note that Jehovah passes by and sometimes wakes man up by wind or storm or fire or lightning, but usually He speaks to man, brings comfort, encouragement, peace and joy to him through the still small voice, even the quiet working of His Holy Spirit.

Prayer: We thank Thee, O Father, that Thou dost still hear and answer the cries of Thy children. We thank Thee that Thou dost at times come to us even when we are too much discouraged to pray. We thank Thee for the still small voice of Thy Spirit which sets us aright and leads us in the ways Thou wouldst have us go. **Amen.**

Friday—The Missionary Equipment Eph. 6:10-20

Equipment is most important unto effective labor. It is not only necessary that we have good equipment, but it must be the right kind. All Christian labor requires the same equipment, whether it be an individual, congregation or a missionary staff. Equipment for farming, factory labor or business transactions can largely be purchased with money. Not so the equipment for the laborers in God's vineyard, though we must have some money to operate. This equipment must be spir-

itual and therefore cannot be purchased with money. It consists of God-given powers: truth, righteousness, the gospel of peace, faith, the sword of the Spirit which is the word of God, and prayer. Let us pray for this equipment.

Prayer: We thank Thee, Father, for the great task Thou hast entrusted unto us by calling us to teach all nations. We acknowledge our insufficiency unto this high calling. We beseech Thee, strengthen us and give us all necessary endowment, so that we may be found faithful in Thy sight. **Amen.**

Saturday—Rejoicing in Affliction II Cor. 1:3-11

The great complaint of the world, even of many Christians, is that we have so many and such galling afflictions to endure: Lack of money, sickness and suffering, a lack of friends, persecution for righteousness sake, living in the midst of crime and worldliness, etc., etc. Neither Paul nor Jesus taught us that affliction is a small thing, just to be laughed off. They felt the pain of affliction. But they taught us, too, that there is a great divine design in affliction. It is spiritual exercise. Body and mind are strengthened by hard work; not so much by acrobatic stunts as by real work. Even so by the hard toil of affliction the soul-life is strengthened, and deepened. Be joyful in afflictions.

Prayer: Lord, we thank Thee that Thy ways are higher than our ways, and Thy thoughts higher than our thoughts. Help us and all the world to understand that happiness and worth do not consist in the things we have, nor in the ease of life, but in the hardships we endure patiently for Thy name's sake. **Amen.**

Sunday—Jehovah Our Helper Isaiah 50:4-9

"God is our refuge and our help." Jehovah always helps His children; and He helps those who are not in a special sense His children: He helps us all that we may have our daily bread, our homes, our schools and our many comforts and luxuries. Those who curse Him also enjoy His luxuries. He helps and comforts us in sorrows; He helps us in danger and fear; He helps us in pleasure and happiness, in work and in play. He helps us when we have sinned that we may be restored and again trust His grace like children. He helps us when in deep distress, in poverty, need and shame. Out of the depths of grief and want we cry unto Him, and before we cry He hears and answers our cry. "When our need is greatest His help is nearest." Why should His children fear and worry, when they have such a kindly helping God?

Prayer: We thank Thee, Father, that Thou art our refuge and our help in all trouble. We thank Thee that when we rise to the heights of heaven, Thou art there; if we make our bed in hades, Thou art there. Help us Father to trust Thee fully and never fear anything, because we know that Thou art with us, and when Thou art with us all is well. **Amen.**

THE WAVES SPEAK

The waves in their ceaseless ebb and flow
Silently come, then onward they go,
Giving their message to you and to me
As they come and go each day by the sea.

The sky is brilliant, the day is fair,
Every minute unspeakably rare;
The waves speak too, and what do they say
Down by the sea on this blessed day?

They thunder that life is not all play,
That work makes living one glad day;
That in work or play we can meet each
test,

If by God's grace we will do our best.

Elizabeth W. Fry.

Ventnor, N. J.

Barber: "It seems to me that I've shaved you before."

Customer: "No, I got these scars over in France."

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

WORKING FOR GOD

Text, Mark 13:34, "To each one his work."

As another Labor Day approaches it is proper to turn our thoughts to work and the part it plays in life. Even children have their work to do which is to prepare them for a useful and happy life. All work that is worth while is work for God. As did the householder in the verse from which our text is taken, so God gives to each one his work. These are the words of Jesus. You have your work to do, and I have mine; and as we are true to our trust we will be working for God.

That work is an important element in life is proven by the fact that there are more than eight hundred references to work in the Bible. Those who think that work was the curse God put upon man for his disobedience in the garden of Eden are not familiar with their Bibles. Work is a blessing, and "an idle brain is the devil's workshop."

If you will read the story of the creation of man in the second chapter of Genesis, you will find that the writer says in the fifteenth verse, "And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it." He gave Adam work to do that he might not fall into evil through idleness.

There are always some idle persons in the world. In a certain Sunday School the lesson was about the second commandment. The teacher asked the class, "Are there any idols in America?" "Yes," replied the small boy, "me father is idle, and me uncle, too." Some persons are idle by choice and by nature. In these days of depression there are many who are idle by necessity, because they cannot find any work to do. They are not idle in disposition or by choice, but they are suffering enforced idleness because of the conditions which prevail now, and which we hope and pray will soon improve.

But we can always find those who are not workers but shirkers. A certain writer tells us that, while he was crossing the Atlantic Ocean from New York to Liverpool, he soon noticed that the ship was not making her usual time. He counted the revolutions of the screw and found that they were at least ten less than they should have been. A look into the engine room revealed nothing that indicated weakness. He spoke to one of the officers, and asked him what was the matter. He replied by pointing to one of the three pistons. Said he: "That piston nearest you is a dummy. It is moving up and down just like the other two, but it is not only useless, but worse than useless, for it is indebted to the two live pistons for the life it shows. They not only have to drive the ship, but have to pull the dummy piston along while doing it."

This illustrates better than a whole lot of explaining would, how it is with some persons in the world. They not only do nothing themselves, but the live, the active, the progressive have to draw the dummy persons after them, or else the dummies would never get on at all. The real workers are not only carrying the whole load of work, but they are carrying also the persons who will not work and who really try to hinder the hard workers by faultfinding. This is true in the Church as well as in the world. I am sure none of you, boys and girls, want to grow up to be such dummies.

Jesus was a great worker, and is the working man's best example. He was al-

ways busy, as He went about doing good. He said to the Jews, when they persecuted Him for curing a man who had been afflicted for thirty-eight years, "My Father worketh even until now and I work." God is the busiest worker in the universe.

Later, Jesus said: "We must work the works of him that sent me, while it is day: the night cometh when no man can work." And near the end of His life, just before He was betrayed, He said to the Father, in His wonderful farewell prayer: "I glorified thee on the earth, having accomplished the work which thou gavest me to do." And when He hung on the cross He could say, "It is finished."

St. Paul was a great worker. To the Corinthians he wrote: "We are God's fellow-workers." Later on in the same letter, he said, "I labored more abundantly than they all." Then he added: "Yet not I, but the grace of God which was with me." And he did not refer to his tent-making but to his preaching, for he continued: "Whether then it be I or they, so we preach, and so ye believed." In writing to the Galatians he reminds them of some of their failings, and adds: "I am afraid of you, lest by any means I have bestowed labor upon you in vain." And to the Thessalonians he wrote: "For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God."

St. Paul gave good advice to Timothy and Titus to whom he wrote special letters. To Timothy he wrote: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." He wrote in a very nice way about Timothy to the Corinthians: "Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do: let no man therefore despise him." To Titus he gave some good advice, including these words, "in all things showing thyself an ensample of good works."

And St. James, although he did not disparage faith, but realized its great importance, yet three times in the second chapter of his epistle says in almost the same words, repeated with slight variations, that "faith apart from works is dead." And in the eighteenth verse of the same chapter he writes: "Yea, a man will say, 'Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith'."

There are some persons who think that the only man who works is the man who works with his hands. But the truth is, that the hardest work is not done with the hands, but with the brain, the soul, the self.

Another great truth which the Bible emphasizes is that "the laborer is worthy of his hire." This statement is all the more valuable because it comes from the lips of Jesus. The writer of the book of Revelations tells us, "These things saith the Son of God"; and among them are the words: "and I will give unto each one of you according to your works." During His earthly ministry Jesus had said practically the same thing, as recorded in Matthew 16:27, "For the Son of man shall come in the glory of his Father with his angels, and then shall he render unto every man according to his deeds."

What a person gets out of his work depends upon the spirit in which he does it, whether he works as an hireling or as a hero, whether he looks upon his work as a drudgery or as a delight. Some one has written this little dialogue, which explains itself: "John Jones, what do you get out of a day's work?" "A dollar or two, curse it! Hard work and poor pay." "John Wesley, thou 'busiest man in England,' what do you get out of your eighteen hour day's work?" "Everything, bless God! Joy, strength, inspiration, divine reward—Everything! Glorious work and big pay!"

No man works in God's world without pay, nor less pay than he earns. And the

Religious Education

THE Teachers College of Temple University through its Department of Religious Education offers special work, a four-year course leading to the degree of Bachelor of Science in Education, and graduate courses leading to the degrees of Master of Education and Doctor of Education. Catalogues mailed upon request.

For further information apply to Teachers College, Dept K

TEMPLE UNIVERSITY

Broad Street and Montgomery Avenue
Philadelphia, Pa.

pay is to every man according as his work. But any one makes a great mistake who thinks that money is the only wage to be considered, nor is it the best. Henry W. Longfellow did not get as much gold out of life as John D. Rockefeller, but he drew bigger wages.

Prepare yourself in your childhood and youth to make your life count for the most as one of God's fellow-workers and you will in no wise lose your reward, receiving in this world the hire of which you are worthy and in the world to come life everlasting.

KNOCKED HIM COLD

"Is it true your clerk died of hard drink?"

"Yes. A cake of ice fell on his head."

Puzzle Box

ANSWER TO—HIDDEN WORD PUZZLE
IN RHYME, No. 22

GOLDEN-ROD

CURTAILED WORDS, No. 18

1. Curtail a calico horse or pony and get a dry measure. Curtail it and find something that most folks lose every day. Curtail it and get mixed type.
2. Curtail a brilliant moving heavenly body, twice, and get a word that means to measure. Curtail it and find an assembly that has adjourned. Curtail and get a personal pronoun.
3. Curtail an evening gathering and get a portion of a whole. Curtail and find the normal value of your stock. Curtail it and get a parent's name.
4. Curtail to desire and expect, and leap on one foot. Curtail and get an exclamation.
5. Curtail a product of flax and see a thread-like mark. Curtail twice and discover a Chinese weight.
6. Curtail the sort of cloth you use daily, twice, and get a word meaning to draw



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Imparts Color and Beauty to Gray
and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chemical Works, Patchogue, N. Y.

\$1,000 for your Church or Yourself



Take Orders from Members for Process "Famous Artists" Xmas Greeting Cards
Year after year, good church members make hundreds of dollars in the few months before Xmas just showing Process Christmas Greeting Cards. This year you can easily make \$1000 for your church or yourself with the exclusive, colorful FAMOUS ARTISTS line created by James Montgomery Flagg and other world-famous artists. They're priced as low as ordinary cards.
Everything Supplied FREE
We tell you where to go, what to say—pay you big commissions daily in advance, cash bonuses, prizes. Write today for Sample.
THE PROCESS CORPORATION
Dept. 945-D Troy at 21st St., Chicago

OUTFIT FREE—WRITE TODAY

or pull after. Curtail it and find a preposition.

7. Curtail another name for the poplar tree, twice, and see a venomous snake. Curtail it and get an adverb or conjunction. **A. M. S.**

Some women have the same influence on a man as a railroad crossing — you stop, you look, and after you marry, you listen.—**S. J.**

Birthday Greetings

By Alliene S. De Chant

If you had one four-poster, a bed with springs, and three rope beds plus a crib or two, how would you "sleep" fifteen folks in a Log House that has a crooked stairway, "wavy" floors and a real garret? Well, you'd do just what we did the other night when all of us gathered to celebrate Grandpa's birthday. Three grandsons hud-

dled in a rope bed, each little grand-daughter had a crib to herself, one grown-up slept on the living-room couch, and another put up a cot in the parlor. There was ice cream, next day, and a birthday cake four layers high, with pink candles on it; Uncle Bill borrowed a really-truly motion picture camera and pointed it at us in our sunsuits and while we ate a picnic supper on the grass between the trumpet vine and the rose-arbor. There were naps,

too, in cribs, and a hike through the woods, and a car chuckful of wigglers went to New Baltimore for quarts and quarts of milk. And in the evening the boys, Daddies now, gathered around the piano and sang Spirituals, while the wigglers in their pajamas crowded together on the couch. And so August 17 becomes dearer to us all—the only day in the whole year when the whole family can come to the Log House, at the same time. And the bit of cross-

stitch in an old-fashioned frame, means all the more, for it spells:

Dear Log House
You're really very small
Just big enough for Love
That's all.

So here's greetings to all my boys and girls who like family reunions not only because of the fun we have, and the birthday cakes 'n' everything, but most of all for the love that is there—a love that grows and grows.

A Letter to the Editor

WHAT MAKES RELIGION LOOK RIDICULOUS?

In the town in which I am located three of the Protestant Churches in the town and one Church two miles in the country, have for the past years held union services during the Lenten season. These services are held in the different Churches and the local pastors take turns in conducting the services and preaching, no pastor preaching in his own Church. During Holy Week these services are held each night of the week with a Union Communion service on Thursday night.

During one of these Lenten services the pastor of one of the local Churches was to be installed. He asked the other pastors whether it would be agreeable to them to take a night of these union services for the installation. All agreed, with the understanding that the installation committee was to be informed and one of their number preach the sermon. Some of the local preachers were to have part in the service.

The appointed time for the service arrived and a goodly number were gathered in the auditorium of the Church, including

people from the four Churches. After waiting for some time the chairman of the installation committee appeared from a side door and made an announcement something to this effect: "There seems to be some irregularity in the call extended to this new pastor and it may take a few minutes to straighten it out. But if you had been fortunate enough to have been in on the fine pot-luck supper we enjoyed this evening this would not inconvenience you at all. So just have a real good time while the committee straightens out this call."

These words proved to be like a rasp drawn across the spiritual feelings of the people present. The speaker meant it as a joke, but there was not a smile on a single face. These people had come on serious business. They had come to worship. They had come to meditate on the suffering of their Lord and Savior. They were not prepared for any frivolity at this time. Besides most of them considered that the installation of a pastor in a new field was a serious thing and if there was any irregularity in the call it was not a thing to be laughed at.

That congregation sat there for one solid hour after this announcement. They were quiet, with hardly a whisper from any one. Then the committee came from their room and the chairman announced

that the matter could not be settled that evening, but that the installation would have to take place later. And then he introduced the members of the committee and asked them to say a few words to the people. The members of that committee evidently presumed that what was wanted was to amuse the people. All told jokes and funny stories. Only one man attempted anything like a serious thought. A song was sung. A few special numbers of music were given and then the people were dismissed. There was no reading of Scripture. There was no prayer offered. Outside of the music the name of God and Jesus Christ were not mentioned. A stranger would not have known that this was to be any religious worship and less yet that it was to be a Lenten service.

The people went home very much disappointed. As I thought over the matter I asked myself if we have far to seek for the reason of empty Churches. People who come for spiritual food and are handed rubbish, rot, a farce, as that congregation was that night, are not likely to come back very soon. The Church is to deal with the greatest thing in human life and when she makes sport of it people will go away, and stay away, disappointed.

Jos. M. Newgard.

Wilton Junction, Ia.,
Aug. 14, 1931.

A MOST SUCCESSFUL PAGEANT

The Easter Pageant given so effectively in St. Stephen's Church, Perkaspie, Pa., during the recent Easter season brought so many favorable comments that the

"Messenger" requested the use of several pictures concerning it. This Pageant, prepared by Mr. Russell Kramer, organist, and the Rev. Howard Obold, pastor of St. Stephen's, was twice presented to

capacity audiences. The pictures herewith given, show the Garden Scene in the Triumph part of the pageant, and the St. Stephen's Junior Choir, whose singing added so much to its successful rendition.



Above—Junior Choir, Easter, 1931, in St. Stephen's, Perkaspie, Pa.
Right—Easter Sunday, 1931, in St. Stephen's, Perkaspie, Pa.



NEWS OF THE WEEK

Mrs. Henry W. Elson

Mrs. Robert M. LaFollette, widow of Senator LaFollette and mother of Senator Robert LaFollette, Jr., and Governor Philip F. LaFollette, of Wisconsin, died in Washington Aug. 18.

Despite continued suggestions to the

contrary, President Hoover has emphasized his determination not to call a special session of Congress to provide either unemployment relief legislation or authorization for the debt moratorium program.

Mrs. Richard Harding Davis, widow of

the author and war correspondent and known in her days as the original Yama Yama girl, died in France Aug. 18.

The committee of bankers representing 10 leading nations, under the chairmanship of Albert H. Wiggin, of New York, has announced after 11 days of studying Germany's financial situation, that European political disputes would have to be straightened out and Germany's reparations payments revised.

Approximately two-fifths of the entire crude oil production of the United States has been cut off by the action of Governors Murray of Oklahoma, and Ross of Texas.

Girls and women, although still out-

numbered by boys and men in the United States, gained on the latter in the last census decade, according to a recent report of the Department of Commerce.

Enrique C. Creel, former ambassador to Washington from Mexico, died at his home in Mexico City Aug. 18.

Deaths from automobile accidents in 82 large cities in the 4 weeks ended Aug. 8 were placed by the Census Bureau at 673, an increase from a year ago. Industrial accidents took 168 lives in July.

The American Red Cross has allotted \$100,000 for the victims of the flood of the Yangtze River in China. The city of Hankow is under water, the highest point 5 feet. Thousands have been drowned and 10,000,000 are homeless.

Dr. Linus Pauling, who at 30 has published nearly 50 papers in original chemical research and has risen to a full professorship at the California Institute of Technology, Pasadena, will receive the A. C. Langmuir prize of \$1,000 from the American Chemical Society at the 82nd meeting at Buffalo Sept. 2.

The Sinclair Oil Company and 4 others have agreed on terms for uniting after two years of negotiations. The assets are \$1,000,000,000.

Count Bethlen, Premier of Hungary, has resigned after holding the office for 10 years. He asserts that he will retire from public life. Count Karolyi is the new Premier.

Chile has declared a moratorium on all foreign debts for 1931. The action affects thousands of bondholders abroad, chiefly in the United States and England.

As a major step toward formulating a plan for meeting the unemployment crisis during the coming winter, President Hoover has announced the appointment of Walter S. Gifford, of New York, president of the American Telephone and Telegraph Company, to set up an organization with headquarters at Washington to mobilize the facilities of the nation for meeting the situation. Mr. Gifford has played an active and leading part in unemployment relief since the depression started in the autumn of 1929. Men and women distinguished in national life to the number of 60 have been chosen by President Hoover as an advisory committee to Mr. Gifford. Among them are Newton Baker, George Eastman, Matthew S. Sloan, John D. Ryan, Julius Rosenwald, Alexander Legge.

Despite his best seller adventures "Trader Horn," Alfred Aloysius Smith, left only \$8,520. The property was left to his daughter.

Major Gen. Smedley D. Butler of the United States Marines, has formally requested that he be retired from active duty. General Butler will leave the service at the age of 50 years, and will be one of the youngest officers of general rank ever retired.

Henry F. Rosenberg, of New Brunswick, N. J., has received the first patent ever issued for a plant in accordance with the amended patent act of 1930. His "invention" is an ever-blooming rose which he calls "New Dawn."

The Nation's crime bill is put above a billion, according to the 12th report of the Wickersham Commission, made public at the White House Aug. 21. The enforcement of the dry law takes two-thirds of the federal outlay for criminal justice.

The Federal Farm Board Aug. 21 agreed to trade 25,000,000 bushels of wheat held by its Wheat Stabilization Corporation for 1,050,000 bags of coffee held by the Brazilian Government. The trade was put through without expense to the Farm Board, as the Brazilian Government will ship the coffee to New York City and pick up the wheat at Eastern seaports. The consummation of this huge barter between nations is credited to an unnamed New Yorker's idea.

The national public health "has apparently never been better than over the past 6 months," according to a report of Surgeon Gen. Hugh S. Cummings, of the Public Health Service.

Automobile accidents took a record toll

OPPORTUNITIES

PROVEN PLANS OF RELIABLE CONCERNS

Utmost care has been taken in the selection of these little ads.
Respond to them with confidence

AGENTS WANTED

CHRISTMAS CARD AGENTS. SOMETHING BETTER. Fourteen folder assortment—all genuine copper etchings by famous artists. Sells for \$1.50 costs you 50c. Also 14 card etching assortment—sells for 40c, costs you 20c. New 21 card assortment sells for \$1. Costs you 50c. Write for free sample designs. John Ferguson, 264 West 40th, New York.

IF YOU WANT TO GET YOUR GROCERIES and household supplies at wholesale, and a wonderful chance to make \$15 profit a day besides, send me your name immediately. No experience necessary. New Ford Sedan free to producers. Albert Mills, 9310 Monmouth, Cincinnati, Ohio.

CHRISTMAS CARD SALESPeOPLE—NEW—different sensational—23 card box assortment with free seals. Sells for \$1; costs you 50c; we pay postage. Also personal greetings. Sample box on approval. Bell Engraving, 21-A Howard St., New York.

CHRISTMAS CARD SALESPeOPLE—beautiful 24 card assortment. Sells for \$1. Your profit 50c a box. Amazing money maker. Sample box sent on approval. Craft Engraving, 480A Canal St., New York.

MEN AND WOMEN REPRESENT FAMOUS hosiery and lingerie line. Undersell stores! Experience unnecessary! Liberal advance commissions. **FREE OUTFIT!** Adams Co., 611-A Washington, Boston, Mass.

AGENTS—100% PROFIT SELLING 21 card Christmas box assortments for \$1. Sells on sight. Biggest, easiest money maker. Sample box sent on approval. Fred Cunco, 541 West Broadway, New York.

"RUN-PROOF" 73c LADIES' SILK HOSE. Full-fashioned. Guaranteed. Just invented. Free samples, "Hurry." Moss (RPA) Co., Hartford, Conn.

of 31,273 lives last year, according to a recent computation of the American Motorists' Association.

United States Senator Couzens, of Michigan, has pledged a contribution of \$1,000,000 toward Detroit's relief fund on condition that \$9,000,000 additional be raised.

With 6 dead and 3 fatally wounded in the recent fight between bandits and policemen in New York, federal authorities have ordered every device to bear against gangs. Among the dead is a four-year-old child.

Married men employed at Ford plant at Iron Mountain, Mich., who do not have vegetable gardens in the future will lose their jobs, Henry Ford announced while on a recent visit to the plant. "The man too lazy to work in a garden during his leisure time does not deserve a job," Mr. Ford declared.

Mrs. Helen Wills Moody, of California, won the women's national tennis championship for the 7th time Aug. 23 at Forest Hills.

Former Governor Augustus Everett Willson, of Kentucky, died at his home in Louisville Aug. 24. He was 84 years old.

Ramsay MacDonald ceased being Socialist Prime Minister of Great Britain Aug. 24, when he handed the resignation of himself and the entire Labor Cabinet to King George at Buckingham Palace. A Coalition Government has been formed of Laborites, Conservatives and Liberals with MacDonald as Premier to put through the economic program of Great Britain. Philip Snowden is again Chancellor of the Exchequer in the new Cabinet. As soon as the country's financial stability is restored a general election will be fought on party lines.

In accordance with Premier Mussolini's

CHRISTMAS CARD SALESPeOPLE—Speedy selling Personal Greeting Cards and Box Assortments. Liberal commissions. Write for a four-way profit plan and samples. Hill Studio, 270 Lafayette St., Dept. R-1, New York.

MONEY-MAKING OPPORTUNITIES

OPPORTUNITY TO MAKE MONEY and do some good helping distribute New Chain Reference Bible, Second Revised edition, edited by Dr. F. C. Thompson—most helpful and remarkable Bible published. Many new and different features. Earn from \$10.00 to \$150.00 a week. Exclusive territory given. Write today for descriptive booklet and special terms to Christian workers. B. B. Kirkbride Bible Company, Dept. X, Indianapolis, Indiana.

HERE'S MONEY FOR YOU—SELLING our unexcelled assortment of 21 Christmas cards and packages of 64 assorted gift dressings during spare time. **100% PROFIT.** Every card a masterpiece. Seventy-five cents will bring complete sample box and package of seals with selling plans. Start AT ONCE and be the first to canvass your community. Stockton Press, 516 N. Charles St., Baltimore, Md., Dept. X.

WERNER'S CHRISTMAS AND FRIENDSHIP cards are in a class by themselves. Beautiful sentiments, new designs, extraordinary value. Ask for FREE catalog and our sales plan. E. G. Werner Sons Co., 236 Grape Street, Reading Pa.

POLMET—THE WONDERFUL POLISHING cloth. Cleans all metals without liquid, paste or powder. Approved by Good Housekeeping Institute. Sells fast at 25c. Sample free. Gale Co., 47 Edinboro St., Boston, Mass.

HIGH SCHOOL BOYS EARN \$5.00 QUICKLY—easily. Send fifty cents for "Bob's Hike," thrilling book, and new easy plan. Bishop Kirkbride, Indianapolis, Ind.

oft-repeated policy of "work, not doles," the government of Italy has announced an important program of public works, to be undertaken immediately in order to relieve

COLTON MANOR

ATLANTIC CITY, NEW JERSEY.
NEW—MODERN—FIREPROOF

Now or at any time during the year Colton Manor makes the ideal home away from home. Genuine hospitality, inviting surroundings, unexcelled cuisine.

250 Rooms - Overlooking Ocean Solarium and Sun Decks

American or European Plan

Low Weekly Rates

WRITE FOR BOOKLET PAUL AUCHTER, MANAGER



winter unemployment. This program, which will be handled by the government, will total \$45,000,000 and give work to 100,000 men for an average of 160 working days each.

Colonel Luke Lea, Tennessee newspaper publisher and former United States Senator, has been sentenced to serve from 6 to 10 years in North Carolina State Prison upon being convicted of defrauding the Central Bank and Trust Company at Asheville, N. C.

The Poles of Blossburg, Pa., are planning to build the largest mound of earth in the world as a memorial to Woodrow Wilson. Soil from every province of Poland, which owes its independence to the war President, and from every Polish community in the United States will go into the memorial. Blossburg is one of the first Polish settlements in the United States.

A nation-wide movement to aid the 10,000,000 Chinese who have been left homeless, hungry and exposed to disease by the great flood of the Yangtse Valley has been started by the Foreign Mission Conference of North America.

Mrs. Anna Roosevelt Cowles, sister of the late President Theodore Roosevelt and widow of Rear Admiral William Sheffield Cowles, died at her home in Farmington, Conn., Aug. 25.

A BUSY FIRST HALF

FAIRVIEW PARK HOSPITAL
3305 Franklin Avenue
Cleveland, Ohio

Good news for the first six months of 1931. We ran 78 per cent of capacity, the highest of the eleven hospitals reporting.

14 per cent of our work was free. The first half of 1930 showed 9 per cent free work.

Dispensary visits, 5173; against 2536 visits in the similar period of 1930.

Cash, \$71,364. Expenses, \$69,398. Surplus, \$1,966. (On this half year.)

Collections are satisfactory. We are discounting our bills. Much needed repairs and replacements now in progress will probably entail a deficit by the end of 1931, but nothing extraordinary.

Philip Vollmer, Jr., Supt.

August 1, 1931.

THE 1931 CATAWBA CONFERENCE

There were some misgivings about the number who would attend this year's conference, due to the financial depression; but we are happy to report that the number of registered delegates was 159, just one more than last year. The Conference was most comfortably housed in the commodious dormitories of the college. The meals were delightful. There was a fine spirit of fellowship manifested.

The Conference opened with the Vespers Saturday, July 25th, and closed with the class room work at noon, Friday, July 31st. Much credit is due to the faithful work of the Conference Committee: Revs. B. J. Peeler, W. R. Shaffer and A. O. Leonard, Mrs. C. H. Geitner and Miss Mildred Suther.

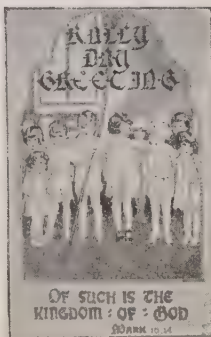
The leaders rendered a fine contribution to the success of the Conference. Rev. C. C. Wagoner had charge of the morning prayers. Though only a few minutes were spent together, we felt we were starting the day "right." The Bible Hour was in charge of Dr. J. G. Rupp and Mrs. D. A. Miller, both of Allentown, Pa. This is the third N. C. Conference Dr. and Mrs. Rupp have attended. Their fine spirit of consecration, their great faith and their extensive travel in mission fields make them very valuable leaders of a summer Conference. Mr. and Mrs. Miller are most loyal and devoted people. Their presence at the Conference was greatly appreciated by all who learned to know them. Mrs. Miller assisted Dr. Rupp with the Bible Hour. Dr. Rupp also taught the Foreign

Rally Day Invitation Post Cards

These post cards offer an inexpensive and most effective method of securing a large attendance on Rally Day. The designs, which are attractively printed in colors on the finest white card stock, are pleasing and demand attention. An appropriate Bible verse on each card is an added feature this year.

The cards are of the usual post card size and should be delivered by messenger service or mailed previous to Rally Day to the members of every class or department; and especially to those who have been irregular in attendance. All cards have appropriate invitation on the address side with space for filling in the name of the Sunday School and the date and time of the Rally Day service, and for the signature of the superintendent or teacher.

Price, \$1.25 per 100; 20c per dozen



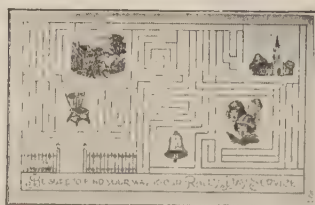
1087



1088



1090



1084

No. 1086. For the Cradle Roll Department. Here we have a group of children from 1 to 3 years old shown in the Cradle Roll Department.

No. 1087. For the Beginners' Department. A gathering of happy children who have come to Rally Day. They are proud of their large attendance. They are all ready to join in the large gathering.

No. 1088. For the Primary Department. They have answered the call to Rally Day and will soon be joined by their friends at this great Fall opening.

No. 1089. For the Junior Department. Boys and girls singing joyously the hymns they love. They are glad that everyone in their class is present. "Be ye doers of the Word."

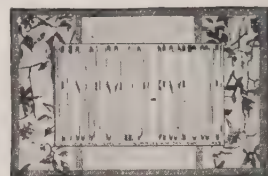
No. 1090. For Young People. On their way to a full class. They have worked hard to have every member present. I was glad when they said unto me, "Let us go into the house of the Lord."

No. 1091. For Senior Department. A most unusual design showing by what means the scholars have all returned from their vacation. An appropriate passage of Scripture is placed in the lower center of the card.

No. 1092. For Adults or a General Rally Card. Trees and flowers are shown in the foreground with the Church in the distance. A verse from the Scriptures is artistically arranged at the left side.

No. 1085. A General Rally Day Post Card that is different from any other card yet produced. When held level to the eye one can quickly read the message. It is bound to create a lot of attention.

No. 1084. General Rally Day Post Card. This card is known as the Amazing Rally Day Card. You enter at the gate and follow through the various lanes to finally reach the Church. This card will create a lot of interest.



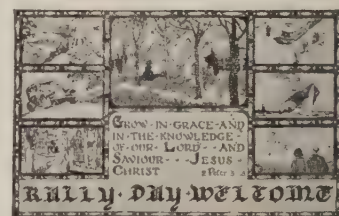
1085



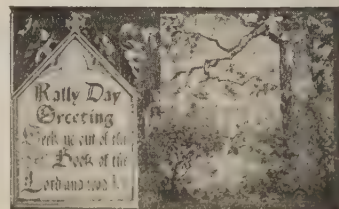
1086



1089



1091



1092

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH
1505 RACE STREET

PHILADELPHIA, PA.

Mission book, "The Rural Million." He was assisted in this work by Mrs. Rupp. Both Dr. and Mrs. Rupp spoke at platform meetings.

Another most outstanding leader of the

Conference was Dr. Chas. E. Schaeffer, of Philadelphia. Dr. Schaeffer brought a masterful sermon on Sunday morning. He also taught the Home Mission Study book and had charge of the Conference Period for

the adult group. Dr. Schaeffer could not remain at the Conference for the last two days. "Challenge to Change" was taught those two days by Mrs. L. A. Peeler of Kannapolis and his Conference period was in charge of Revs. H. D. Althouse and W. C. Lyerly. Mrs. L. A. Peeler, of Kannapolis, N. C., had charge of the Methods period for the W. M. S. group. The ladies report most profitable conferences during this hour. Rev. W. C. Lyerly of Greensboro taught the "Life of Christ" which is elective unit No. 101 of the standard teacher training course. There was an enrollment of 31 in this class. The young people and G. M. G. group were united and studied together "God and The Census," and "Christ Comes to The Village." These studies were taught by Miss Ruth Heinmiller, Field Secretary of G. M. G. and Mission Bands, and Rev. W. R. Shaffer of High Point. Miss Heinmiller also had charge of G. M. G. methods and Rev. Mr. Shaffer, Christian Endeavor methods. Miss Elizabeth Fisher of Salisbury had charge of the children. She conducted her classes in the "Gym" and they had a great time. Rev. H. D. Althouse of Hickory spoke

at the "Vespers" each evening. He used as his general theme, "The Bible, a Book for Youth." His messages were greatly enjoyed. Dr. and Mrs. A. K. Faust rendered a fine service to the Conference. Dr. Faust spoke at one of the platform meetings and Mrs. Faust assisted Mrs. Peeler in one of the methods period. Their presence was greatly appreciated. Rev. H. A. Welker of Burlington and Miss Willette Barger of Kannapolis had charge of the music. With these two artists in charge, the music was an important factor. On Thursday night Prince Chester Wilburn of the colony of Monrovia, Gold Coast, Africa, gave a musical concert. He is a master musician and everybody enjoyed him. At the final session of the Conference reports were made of all class room work. It was the opinion of many that more effective work has been done during this conference than in any former conference. The committee for next year is as follows: President, Rev. W. R. Shaffer; Vice-Pres., Rev. H. D. Althouse; Sec.-Treas., Rev. R. C. Whisenhunt, Salisbury, N. C., Mrs. J. R. McNairy, Miss Francis Honeycutt and Mr. Ed. Foil.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON
Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Fifteenth Sunday after Trinity
September 13, 1931
Some Missionary Experiences
Acts 14:8-23

Golden Text: Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Matt. 5:10.
Lesson Outline: 1. The Open Door. 2. Iconium. 3. Lystra.

In one sense Paul was not a foreign missionary. He never went outside his own country, the Roman Empire. That, of course, was a vast parish, but Greek was universally spoken within its domain, and everywhere Roman law protected Roman citizens with its strong arm. And both of these circumstances were of immense benefit to Paul in his missionary journeys, since he was a Roman citizen by birth, and also a finished Greek scholar. This unification of the world by a common language, and its civilization and control by the stern law of imperial Rome were providential aids in the speedy propagation of Christianity.

Furthermore, Judaism itself had prepared the way for Christian missionaries. The Jews had taken their synagogues and their faith everywhere, and their religion and morality were immeasurably superior to the decadent paganism of the Empire. Many devout Gentiles, like Cornelius and Sergius Paulus, were attracted by it. Thus, in every city visited by him, Paul found a synagogue, with a group of Gentile proselytes. And most of his converts came from these circles. So the men and the means, the faith and the field were providentially prepared and brought together.

We have seen in our former lesson that the successful work of Paul and Barnabas in Pisidian Antioch was brought to an untimely end by the jealous opposition of fanatical Jews. After ceasing their labors among these Jews, the apostles continued to preach the gospel to the Gentiles with considerable success. But the hostile Jews did not rest until the fearless missionaries had been expelled from the city. Most probably they accused them of disturbing the public peace, and secured their banishment by a decree of the local magistrate. Leaving behind many converts, the missionaries pressed forward to new fields.

I. The Open Door. When Paul and Barnabas returned to Antioch, from their first tour, they told how God had opened the door of faith to the Gentiles (14:27). Luke's narrative of their journey unfolds a picture full of hardship and danger, but Paul speaks of it all as "an open door."

Hostile men and inhospitable nature combined to frustrate the enterprise of faith. The missionaries were persecuted, stoned, and expelled. Mountains raised their formidable barriers. Physical infirmities suggested rest and return. But the apostles pressed on. John Mark saw only closed doors everywhere. He drew back from an expedition that looked like a forlorn hope, like a foolhardy assault upon an impregnable fortress. But Paul and Barnabas saw only open doors, that led through trackless mountain and dangerous wilderness to human hearts needing God.


These pioneers with their vision and venture of the open door typify the missionary conquest of the world. From the day of Gregory I to our day, the work of Christian missions requires men of Pauline vision. That great missionary pope saw "angels" in the savage Angels, who were sold in the slave-market of Rome. And he sent missionaries to England to convert these wild Angels. Our modern missionaries, too, see "angels," where other men see only savages and colonies that promise rich commercial plunder. John Mark can always muster many cogent reasons for going home and staying home. And that is where he belongs. For missions is not a game that children can play. It calls for military virtues. Mountains will melt, rivers dry up, and deserts blossom like a rose before men like Paul, who can see open doors leading to hungry hearts and needy souls.

Neither is the missionary enterprise a gamble, with all the odds against its success. The enterprise is God's, not ours. And all the resources of His power and presence are behind it. We need greatly

HARVEST HOME or
THANKSGIVING
LITHOGRAPHED FOLDERS

For Advertising Either
Of These Services

They are beautifully lithographed in colors from original designs of religious art. We furnish these folders flat, in blank form so that any local printer can insert in space provided the desired name and address of the Church and print on the inside pages a suitable Greeting, Message from the Pastor, a Program, or a combination of both.



No. 252

Size 5¼x6¾, Flat

Per 1,000\$5.00
Per 5003.00
Per 10075

No. 146—A Different Design
At Same Prices

Board of Christian Education of
the Reformed Church in
the United States

1505 Race St., Phila., Pa.

to remember that, when we contemplate the world into which "the open door" leads our modern missionaries. It is no longer the Roman Empire of Paul's time. All the old difficulties and dangers still confront the ambassador of Christ in foreign lands. But many new ones have been added. Western materialism, scientific skepticism, and, especially, the unchristian conduct of the so-called Christian nations make the work of the missionary more difficult than it has ever been. But our faith is still the victory that overcomes the world.

II. Iconium. Expelled from Antioch, Paul and Barnabas proceeded to Iconium, a large and important city of Phrygia, about eighty miles to the southeast. Here they rested a long time, preaching the gospel boldly and winning many converts among Jews and Gentiles. But their Antiochan experience was repeated. Jewish opposition divided the city into factions. And, becoming aware of a plot to stone them, the apostles escaped to the cities of Lycaonia.

Their departure from Iconium was not motivated by fear. It was not a flight from death, primarily. But they realized that the human heart may harden itself

PHILADELPHIA SCHOOL FOR CHRISTIAN WORKERS

of the Presbyterian and Reformed Churches

Approved by Synod and General Assembly. Highest college standards. Courses in Bible, Religious Education, and allied subjects, lead to B. R. E. degree or diploma without degree. Tuition, \$100. Young women pay \$400 for tuition, room, board, gymnasium, swimming pool, infirmary, etc. Scholarship loans available. Correspondence course provided. 25th year begins September 17, 1931.

Address Rev. Clinton H. Gillingham, D.D., President, 1122 Spruce St., Room B, Phila., Pa.

EDUCATIONAL COLUMN

Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

This is the oldest of the educational institutions of the Reformed Church. It is conducted by the three (English) Eastern Synods. The Professors, members of the Board of Visitors and members of the Board of Trustees are elected by the Synods. It provides a course of three years. It has a faculty of eight Professors and Instructors. It also offers a post-graduate course of two years, leading to the degree of Bachelor of Divinity. Tuition is free.

For catalogue or information address the President,

REV. GEO. W. RICHARDS, D. D., LL. D.,
Lancaster, Pa.

Franklin and Marshall College

Lancaster, Pa.

Offers Liberal Courses in The Arts and Sciences

Seven new buildings recently erected. The "Fackenthal Laboratories" offers most complete equipment for work in the Sciences for pre-medical students. The new indoor Swimming Pool completes a very thorough equipment for athletics. The Plan of Comprehensive Final Examinations enriches the curriculum and provides for the most modern needs in education.

Applications now being accepted for admission September 17, 1931. Write for catalog.

HENRY H. APPLE, D. D., LL. D.,
President.

URSINUS COLLEGE

GEORGE L. OMWAKE, LL. D., *President*

Offers instruction providing a liberal education and special preparation for the ministry, religious education, law, public service, medicine, teaching, physical education, social service and business. Expenses held to a minimum. Freshman class limited to 200. Members of the Reformed Church advised to enroll early.

For information address

FRANKLIN I. SHEEDER, JR.

Assistant to the President

Collegeville Pennsylvania

The Mercersburg Academy

Thorough instruction; college preparatory work being especially successful. Personal interest is taken in each boy, the aim being to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. For catalogue and further information, address

BOYD EDWARDS, D.D., S.T.D., LL.D.
Headmaster, Mercersburg, Pa.

Hood College

For Young Women

FREDERICK, MARYLAND

Accredited college for women. A.B., and B.S. in Home Economics. Teacher-training. Twelve modern, well-equipped buildings, including new dormitory. 125 acres.

For catalogue address

REGISTRAR,

HOOD COLLEGE, Frederick, Md.

into irremediable opposition to the divine influence. Their work in Iconium was done and finished, even though it was incomplete. It is quite possible for men to banish Jesus permanently from their lives. He stands without, knocking for admission and waiting patiently. But when passive indifference hardens into active opposition, and turns into malignant hatred and persecution, then, to all practical intents, the gracious Saviour turns away. And something like that occurred at Iconium.

Jewish bigotry, hounding Paul from city to city, slandering the missionaries and destroying their work in order to protect and promote Judaism, presents a sad picture of the evil and ugly side of denominational zeal. Excessive loyalty to denominational interests may easily betray us into disloyalty to Christ. When Christian Churches seek proselytes by disparaging other Churches, they imitate the methods of Paul's Jewish detractors.

III. **Lystra.** Paul and Barnabas next went to Lystra, a city of Lycaonia. At that time Lystra was a Roman colony and an important military center, about eighteen miles southwest of Iconium, on the great military road that traversed the country. It was a city full of life. In visiting it, the apostles continued their wise policy of planting the gospel in strategic fields.

But Lystra lay in a wild region, near the frontier of the Empire. It was an isolated town, equally remote from Greek, Roman, and Jewish influences. It was known as "the wild wolfland." Beneath a thin veneer of Roman civilization, lay barbarism and superstition. The natives understood Greek, but they clung to their uncouth dialect. And the old myths of the gods were widely believed.

This will help us to understand the strange experiences of the missionaries in Lystra. Paul healed a cripple, who had never walked. And that act convinced the superstitious natives that their guests were heavenly visitors, even Jupiter and Mercury, traveling incognito. They made an enthusiastic attempt to worship them. But Paul promptly and courteously disclaimed divinity, and preached the one true God whom they blindly worshipped.

Then the enthusiasm of the natives died. Instead of being hailed as a god, Paul came near wearing a martyr's crown. And, again, this sudden change of popular feeling was wrought by Jews, who came from Antioch and Iconium to stir up the people. They must have accused Paul of blasphemy against Jupiter, and stoning was the penalty for that offense. Fortunately Paul was not killed. Though stoned and left for dead, he recovered. And on the following day he and Barnabas escaped to the neighboring city of Derbe.

Miracles do not always beget faith. At Lystra the healing of a cripple strengthened superstition, and led to an impious attempt to deify men. Christian faith does not rest in physical miracles. It results from the preaching of the gospel. It means trusting Christ as Saviour, and making Him the master of life. If men will not believe this gospel of grace and truth, how can they be helped by the reports of miracles?

The human heart thirsts for God. There is a throne-room in man that is never vacant. Someone or something occupies it, and exercises sovereignty. But that inmost room belongs to God. All other occupants are usurpers, whose rule means misery. The superstitious natives of Lystra wanted to deify Paul and Barnabas. Is it any more sensible to deify gold or power or pleasure? Paul honored the religious aspirations of these unsophisticated men, but he gave them a new direction. He turned them godward. So we must present the only true sovereign of life to the errant aspirations and ambitions of men.

How fickle and foolish is the heart of man, as we see it in this episode at Lystra. Its emotional life is as restless as the

EDUCATIONAL COLUMN

Cedar Crest College

of

The Reformed Church

ALLENTOWN, PENNA.

WILLIAM F. CURTIS, Litt. D.

President

A. B. and B. S. Degrees

Religious Education and Social Service especially commended by our Church leaders. Exceptional Opportunities for Permanent Investments. Confer with the President or his Field Associate, Rev. George W. Spotts, Telford, Pa.

Franklin and Marshall Academy

Lancaster

Pennsylvania

A College Preparatory School for Boys

Entered more than 1000 boys to some 70 colleges in the last 28 years. Fine school home, thorough work and helpful supervision. Moderate cost.

Send for illustrated catalogue.

EDWIN M. HARTMAN, A. M. Pd.D.,
Principal

Catawba College

Salisbury, N. C.

Has all the requisites essential for a good college.

A Wide Variety of Courses

A Strong and Competent Faculty

A Well-Balanced Program of Students' Activities

Modern Buildings Well Equipped

\$420 covers all College fees including board and room.

Inquiries for further information welcomed.

HEIDELBERG COLLEGE

TIFFIN, OHIO

A STANDARD COLLEGE FOUNDED 1850
CO-EDUCATIONAL

College of Arts and Science

Conservatory of Music

School of Oratory

Art Department

Heidelberg insists upon high standards of scholarship, personal contact with mature teachers, an unmistakable Christian atmosphere, and the minimum expense.

During the College year 1929-30 Heidelberg had sixteen debates with other colleges and won ten of them; one hundred and twenty-four debates in twenty-three years—eighty-nine victories and thirty-five defeats.

For free catalogue write to

CHARLES E. MILLER, D.D., LL.D.

President.

Massanutten Academy (1899)

Woodstock, Virginia

Reformed Church preparatory school for boys in the Shenandoah Valley of Virginia. 140 miles south of Harrisburg, Pa. Splendidly equipped. Fully accredited.

Write for catalog.

HOWARD J. BENCHOFF, A.M., PD.D.
Headmaster

swelling and ebbing tides of the sea. It is swayed by passions, ravaged by prejudices, convulsed by hatreds, conquered by fears. It needs to be linked by faith to the sovereign will of God. Then its energies will flow quietly and effectively into the deep channels of worship and service.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The new Annual Reports have been published and were placed for distribution on Anniversary Day.

We apologize for a mistake. Mrs. Fillman, Philadelphia, has charge of bazaar work, and not Mrs. Moyer.

Bethany Home has now gone on Day-light Saving Time.

The tower clock failed to strike the hour. The eleven heavy weights had dropped down the chimney. Pipes stopped their progress to the bottom. Many boys volunteered to go down. A boy was lowered by a rope; after laboring about an hour he returned, but not until soap and water was applied could we identify him. The clock now continues to strike the hour.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Sept. 13: What Should Our Meetings Accomplish? II Peter 1:5-11

The stated meetings of the Young People's Society constitute one of the important features of its work. Usually they are held in the early evening, an hour or so before the regular Sunday evening service. They are generally held in a part of the Sunday School building or in a room specially set apart for the use of the young people. The meetings are in charge of some one who has been selected for the purpose and consist largely of singing, prayer, discussion of a given topic and, at least once a month at the Consecration service, of the recital of a Scripture passage by each member in response to the roll call. Once in a while there is a brief address by some one who has been invited to the meeting, or there may be an exchange of visitors who tell what is being done in their own society.

These meetings unquestionably accomplish a great deal of good. They bring the young people of the Church together and in the atmosphere which they create they face up to many questions of the religious life in which the youth generally are interested. The meetings kindle a spirit of fellowship, of mutual acquaintance which is a great asset to every congregation. They form a rallying center for the young people of the Church where they can express themselves without restraint in their own way and manner. They also form the training field for the development of latent abilities in the young, and the preparatory stage for greater and fuller service in the Church. Many of the present-day leaders in the Church received their training in the practice school of the Christian Endeavor Society.

In some quarters, however, these stated meetings have dwindled down to a minimum. They have almost become a negligible quantity. They are attended by a few faithful workers, and are so cold, so dull and lifeless that they give one the shivers, if not the heartache. Sometimes these meetings are kept up as a mere matter of form. The spirit has long since departed and the empty shell alone is left. Sometimes the meetings are attended in lieu of the regular Church service and after they are over the members leave and thus the Christian Endeavor meetings hinder instead of help the regular services of the Church. Sometimes, also, a foreign idea of worship, or of doctrine or of Church government may creep into the Young People's meetings and thus counteract the type of Church life which is being built up in the regular Church services. Not infrequently do we find in young people's meetings literature whose approach to Christianity is entirely different from what the Church itself teaches; or hymn books are used which express sentiments and views of religion just the opposite to what is set forth in the regular Church service. This naturally makes for a divided con-

gregation, and much that is being built up by the pulpit can be nullified or at least spoiled by following strange views and methods in the young people's meetings. Nothing is so pathetic as to find two different types of religious life being fostered by different organizations in the same congregation. The program of a Church should be a well co-ordinated unity. Everything from the kindergarten up to the worship in the sanctuary should be governed and controlled by one idea, one aim, one purpose. Everything should conspire together and should harmonize as the different parts of an orchestra. If this is not the case there is discord and much of our effort goes for naught.

What, then, should our meetings accomplish? First, they should train our young people for intelligent, efficient participation in the program of the Church. Great pains should be taken in this direction. The pastor here will miss a great opportunity if he neglects his young people and leaves them to drift along as best they can. The meetings are the practice periods and here is where the game is eventually won or lost.

Second, they should afford opportunity for self-expression. We learn to do by doing. It is a mistake for the leader to do all the talking. But self-expression must not be idle prattle on the part of any and everyone. There is real danger in this modern emphasis on free discussion in our meetings. A person should not speak unless he or she has something to say. Consequently self-expression must be preceded by careful thinking and study. One should, therefore, come prepared to the meetings. The leader should arrange for the meeting well in advance. To hand a clipping to a member at the meeting and request the same to be read does not help self-expression very much. It does not add much interest to the meeting. But if careful preparation has been made beforehand, if suggestions, either in the form of clippings or otherwise, have been given well in advance to those who are expected to participate, then they come there prepared and will contribute something really worth while. Extemporaneous discussion never reaches very far unless there has been careful thinking done before hand. The topics should, therefore, be announced weeks in advance and attention should be called to the central ideas of the same, so that the members can think their way through before the time has arrived.

Third, they should bring all the young people into a beautiful Christian fellowship. There is no reason why, if the meetings are helpful to a few young people, they should not be helpful to all. Our meetings should be far more largely attended. And they could be and would be if the proper methods were used and sufficient effort were bestowed upon the work. We suffer from our neglect. If all the young people of a congregation were to avail themselves of the privileges which the society affords we would train up a new generation of Church members, of Christian workers and the Kingdom of God would be greatly advanced throughout the earth.

STATISTICAL SUMMARY BY THE STATED CLERK OF GENERAL SYNOD

(Continued from Page 2)

decrease of 1,808. If the Ohio and the Midwest Synods had not been re-enforced by the reception of the two divisions of the former Western Hungarian Classis, every Synod of the Church except the Eastern, with its gain of 50, and the Northwest, with its gain of 39, would have had to report decreases in their communicant memberships.

A further study of the totals shows that we were successful in adding 656 more by confirmation than we subtracted by the erasure of names. That is a bit comforting! We were enabled to add by confirmation 6,678 more members than were taken

from us by death; that is more comforting! But we erased 6,022 more than death removed; this is exceedingly disquieting!

Comparing records with the last full year's report, which included the time between May 1, 1928, and May 1, 1929, we note that during the last full year, Dec. 31, 1929, to Dec. 31, 1930, we received 825 less by confirmation, erased 593 less, and lost 684 less by death.

In reviewing the reports of the last five years, we observe that for three of the years we were able to record a continued increase in our membership; but in the last two years we have had successive decreases totalling 2,848. Our highest communicant membership ever recorded was that of Apr. 30, 1928, when we reported 356,093. Since that time we have been slowly retreating to the present 347,698, which is about the same number as was reported in 1925.

The total amount given for benevolence in 1930 is \$1,370,366; compared with the giving for the last full year we find a decrease here of \$208,305. The total amount for congregational purposes in 1930 is \$5,025,112. This is a decrease of \$432,984, as compared with the last recorded full year.

The Total Summary for the entire Reformed Church is as follows: Ministers, 1,343; Licentiates, 23; Charges, 1,091; Congregations, 1,725; Membership last report, 348,825; Confirmed, 12,197; Certificate, 4,441; Renewal of Profession, 4,276; Dismissed, 4,981; Deaths, 5,519; Erasure of names, 11,541; Present membership, 347,698; Communed during the year, 276,308; Unconfirmed members, 129,841; Infant baptisms, 10,717; Deaths—Unconfirmed members, 1,154; Students for ministry, 246; Total Sunday Church School enrollment, 348,699; Amount of Apportionments, \$1,454,048; Paid on these Apportionments, \$935,772; Other denominational benevolences, \$350,013; Benevolences outside of denomination, \$84,581; Total of all benevolences, \$1,370,366; Congregational purposes, \$5,025,112; Churches' value, \$48,138,829; Parsonages' value, \$6,211,951; Indebtedness on property, \$7,411,560.

BOOK REVIEWS

Personality in its Teens, by W. Ryland Boorman. Macmillan. 268 pp. \$2.50.

Chemistry and biology have no monopoly on the laboratory method. It is now being applied in the realm of psychology, as this volume testifies. The author has made a unique and painstaking study of the mind of youth, particularly of High School boys, by the research method.

His book is a record of the two-years' correspondence carried on by him with a hundred representative high school boys selected at random from Hi-Y clubs and Older Boys' Conference groups gathered by the Y. M. C. A. in various parts of the country. Twenty of these series of letters were chosen as most self-revealing and most representative of different types to be the basis of the more analytical and intensive study reported in this book.

The opening chapter of the book offers a concise personal description of the twenty boys and their background, although their identity is in every case hidden under a false given name by which they may be known to the reader. The book then submits under appropriate chapter-heads copious excerpts from the letters of these correspondents and interpretations of the same on the subjects of home relations, companions and social groups, girl friends, athletics, vocation, morals and ideals, and religion and philosophy. The final chapter is a discriminating evaluation of the merits and defects of the method of this study.

The thoughtful reader will be persuaded of the efficacy of such a study far beyond his expectation on first taking up the volume. The confessions of the writers are amazingly frank and reveal a range and depth of thinking not suspected

by many professional workers with young people, much less the rank and file of parents and teachers.

Any leaders of youth who are interested to know more intimately the nature of the raw material with which they are working should read this volume. It provides an opportunity for insight into the mind of youth—even though it be at second-hand—which few enjoy, simply because of the time-period spent in the research and the careful methods by which it was pursued.

—A. N. S.

OBITUARY

MRS. J. THEODORE BUCHER

Mrs. Besse Gertrude Bucher, who was the daughter of Cyrus W. and Sarah F. Geib, was born in Wadsworth, Ohio, April 3, 1877. She was baptized and confirmed in the Trinity Church, Wadsworth, O., on Feb. 1, 1891, by the Rev. S. C. Goss, D.D. In the Church of her youth she was in kindergarten, Sunday School, organ and choir work. She was married to the Rev. J. Theodore Bucher Feb. 18, 1903, at Wadsworth, O., and to this marriage were born five children. The wedded life of Rev. and Mrs. Bucher began in his first charge, St. Paul's, East Canton, O. In April, 1906, they entered upon an 18 year pastorate in Grace Church, Canton, O. In July, 1924, they began the pastorate of what was then the Avon St. Church, Akron, O. The name was later changed to Bethany Church and relocated in a beautiful new building in Cuyahoga Falls.

Mrs. Bucher was an active and devoted helpmate to her husband in the work of the Church, always willing, always faithful; and a motherly queen of the hospitable Bucher home to which all will acquiesce who have been there entertained. She was always the perfect picture of health; her lurking weakness resulting from a severe attack of rheumatic fever while still a small girl did not manifest itself until her last days. She was at work on Wednesday morning, July 24, about the duties of her home when she became seriously ill and was rushed to the hospital for an emergency operation. She was recovering nicely until the third day when the evidences of a failing heart began to manifest themselves. Everything known to modern medical science and skill was done: saline infusions, the administration of oxygen, and as a final hope a blood transfusion, for which 7 men of Bethany Church so kindly volunteered; but all to no avail. The heart of Mrs. Bucher which never failed to beat so unceasingly for the work of her home, her Church, both at home and at large, that heart which never failed to respond for the work and welfare of others, just did not and could not beat out a longer expanse of life on earth for herself; so she departed this life at 4.25 o'clock Monday morning, June 29, at the age of 54 years, 2 months, and 26 days.

She is survived by her bereaved husband and by her five children: Miss Elaine D., teacher in the Akron Public Schools; Wendell T., senior in the Western Reserve Medical School, Cleveland; Vincent W., senior in the Oberlin Graduate School of Theology; Miss Vivian A., junior in the Oberlin Conservatory of Music; Miss Millicent R., Akron High School. Also by two sisters and two brothers.

The funeral service began in the home Thursday afternoon, July 2; the Rev. O. W. Haulman read the Scripture, the Rev. D. W. Ebbert, D.D., offered the prayer. At 2.30 o'clock the service was continued in Bethany Church, where Mrs. Grace Balmer Penniman, of Canton, O., a personal friend of Mrs. Bucher, presided at the organ. As the family entered the Church, the Rev. O. W. Haulman read comforting passages. The Scripture lesson was read by the Rev. D. Hagelskamp, D.D., the prayer was made by the Rev. George A. Snyder, D.D., the

obituary was read by the Rev. G. H. Gebhardt, the sermon was preached by the Rev. A. K. Zartman, D.D. Interment was in Mt. Peace Cemetery, Akron, with the Rev. H. B. Diefenbach officiating. The last resting place of Mrs. Bucher is on the highest summit of Mt. Peace Cemetery, overlooking the picturesque valley of the Cuyahoga, across which is the Bucher home and the Bethany Church, both of which Mrs. Bucher lies there facing.

The services in the Church and at the grave were largely attended by members of the Bethany Church and parishioners of former charges, ministers and their wives. The pallbearers were the Revs. E. D. Fager, T. L. Heffly, Geza DePapp, D.D., G. Taylor Wright, A. M. Dixon, J. M. Lotz.

After the service, the Consistory of Bethany Church requested the minister to take an enforced vacation and go away for a while. So Mr. Bucher took his children and left his son Vincent down in the Ozarks in Missouri, where Vincent will continue his vacation home missionary work. From there the family drove to Sioux City, Iowa, where three weeks were spent with Prof. and Mrs. M. E. Graber, Ph.D. Mrs. Graber is a sister of Mr. Bucher. The family has now returned to their home in Akron where the work of Bethany Church is taken up with broken hearts but with the strong faith that our loved ones are around us all the time. At the August meeting of the W. M. S. the name of the society was changed to The Besse G. Bucher Woman's Missionary Society, as a tribute to Mrs. Bucher, who was its organizer and its president for six years.

THE REV. WILLIAM B. WERNER

Rev. William B. Werner died at his home in Tuscarora, Md., July 22, 1931. He had been ill for several months. The immediate cause of his death was nephritis.

Rev. Mr. Werner was the son of Jonas and Abigail (Bauscher) Werner. He was born Dec. 7, 1861, in Albany Township, Berks Co., Pa. He was baptized by Rev. J. Zuilch, Jan. 19, 1862, and confirmed by Rev. A. J. Herman Mar. 29, 1877.

After attending public school in his native township he entered the Keystone State Normal School at Kutztown, Pa., from which he graduated in 1883. After teaching school for several years he entered the sophomore class of Franklin and Marshall College and graduated with the class of 1889.

He taught school again for one year and then feeling the call to the Christian ministry entered the Eastern Theological Seminary at Lancaster, graduating in 1893. He was licensed to preach the Gospel by Lehigh Classis, Eastern Synod, May 7, 1893, and accepted a call to the pastorate of the Schwenksville Charge, Pa. He was ordained and installed Sept. 17, 1893. He served this charge faithfully for 15 years. In 1909 he accepted a call to the Union and Millersburg Charges at Hudson, Ind. Here he labored until 1912, when he accepted a call to Trinity Church, Concord, N. C. After serving this field for three years he resigned to take charge of the Mission at Brunswick, Md. He had served this Mission for only one year and a half when he was unanimously elected by the Board of Managers of Nazareth Orphans' Home at Crescent, N. C., as superintendent of the Home. He accepted this responsible position and faithfully labored in the interest of the Orphanage for more than



The Rev. Wm. B. Werner

six years. He then yielded to his love for the active pastorate and resigned as superintendent to become the pastor of the Burkittsville Charge, Md. He entered upon this pastorate Sept. 1, 1922, and labored amongst kind and loyal parishioners until May 18, 1931, when ill health made it necessary for him to give up the active work of the ministry. He purchased a home at Tuscarora, Md., to which he moved after making extensive improvements, and realized his cherished desire to have a comfortable home of his own in which to spend the closing years of his life. He had not long to enjoy this home, however, but during the months spent there, although confined to the house much of the time, and suffering a number of severe attacks, he was cheerful and hopeful, and happy in his new surroundings and the careful and faithful ministry of his loved ones.

Rev. Mr. Werner was married on Mar. 27, 1894, to Sarah I., daughter of Geo. D. and Mary E. Fahrenbach, of Reading, Pa. To this union were born two daughters, Helen Margaret (widow of the late G. R. Safrin), living at home, and Emily Ruth, wife of C. Albert Orrison, of Brunswick, Md. He is survived by these and his two granddaughters and two grandsons.

Rev. Mr. Werner was a fine type of Christian manhood. He was a good man. Endowed with a fine mind, he unfolded and developed it by studious habits and close application. He was at college a good student, and became a successful teacher, and a preacher of excellent qualities. He preached good gospel sermons and through his pastoral qualities won the love and esteem of his parishioners and made a real contribution to the building of God's Kingdom. Of him it could be truthfully said, "He was faithful in the various relationships of life and his good works do follow him."

His funeral was held from his late residence at 10.30 A. M., July 25. The services were conducted by Rev. Dr. Atvill Conner, who based his address on Rev. 2: 10. He was assisted at the house by Revs. Harvey S. Shue, Franklin R. Main, John S. Adam and Guy P. Bready. Rev. George K. Ely assisted at the grave. Other ministers present were Rev. Mr. Bergess of the P. E. Church and Pastor Hess of the Lutheran Church, of Brunswick, Md. Interment was made in Mt. Olivet Cemetery, Frederick, Md. C.

PHILIP SNYDER

Another of the older and outstanding members of St. John's has been called to the Church triumphant. Mr. Philip Snyder, the son of Peter and Elizabeth Snyder, was born in Dauphin Co., Pa., Sept. 3, 1856, and entered into rest, after an extended illness, Aug. 8, at the age of nearly 75 years. He came with his parents to Mercer Co. in 1858. The family resided in the vicinity of St. John's Church for many years. Here Mr. Snyder grew up and was confirmed a member of St. John's many years ago by Rev. Mr. Heyser; he had been baptized in infancy by Rev. Mr. Bressler in Dauphin Co. He united in marriage 49 years ago with Eliza Jane Bortz, who with two children, Mrs. O. L. Hecker, Greenville, and William H. Snyder, Erie, survive. Three sisters, Mrs. Mary E. Sweigard, Mrs. J. W. Page, and Mrs. Emma Hurst, and two brothers, W. H. and George A. Snyder, also survive. Mr. Snyder served his congregation as an elder some years ago and for a time was secretary of the Joint Consistory. He followed farming for many years, also teaching school, and was long a member of St. John's choir. He was a man of service and activity whose death has left a vacant place in the community and the Church. Funeral services were held by his pastor, Rev. A. C. Renoll, assisted by Rev. Wilson Yeisley, a retired Lutheran pastor of St. John's and a near neighbor of the deceased, on Aug. 10, and the remains were laid to rest in Delaware Cemetery at St. John's Church.

A. C. R.